The Missionary Herald

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AFFAIRS in Turkey seem farther from settlement today than one year ago. The harbor of Constantinople is crowded with the warships of the Allied and Associated Powers, and its streets are filled with their soldiers; while widespread massacres take place in Cilicia, accompanied by all the customary Turkish horrors. Mustapha Kemal Pasha, the self-appointed leader of the Nationalist Turkish Party, with his capital at Angora, holds control over a large section of Asia Minor. He has gathered about him a considerable army, a portion of which has crossed the Taurus Mountains and is operating against the French in Cilicia, the district which the English recently turned over to them.

Turkey Again Aflame

It was inevitable that this movement by Turkish undisciplined forces should be accompanied by all the revolting and inhuman atrocities for which the Turk is noted. The French forces in Marash were upon the defensive to such a degree that they were unable to give any protection to the Christian women, children, and refugees, but were finally forced to retire, leaving the city and surrounding towns in the hands of the invading forces and armed local Mohammedan populations.

A large part of the city of Marash and many of the Christian villages were destroyed and the people atrociously murdered or compelled to flee. The best authenticated reports put the number of Armenians who had perished by the first of March at from fifteen to twenty thousand, and the work of destruction had not ceased. Thousands of the refugees were then escaping towards the relief station at Adana, accompanied by representatives of the Near East Relief.

The French forces, which seem inadequate to meet successfully this attack from the north, accompanied by the uprising of the local Moslem populations, have retired upon Aintab, where they have turned the stone buildings of Aintab College into a temporary fort, furnished with supplies for facing a siege, and pending the arrival of reënforcements from the south.

A DETAILED report of the horrors of the siege of Marash was given to the world by Mr. Crathern, a relief worker and a Young Men's Christian Association man. He started from Marash with a party of some 3,000 refugees, whom he directed over the mountains to the south in the midst of cold and snow. Large numbers perished by the way. He went to Egypt in order to get his report out to the world, and then started back to Marash. For three weeks the missionaries and relief workers in Marash were under fire and entirely cut off from the outside world. Six relief workers and the six American Board missionaries at that station remained after the French retreated. The American Board missionaries there are Mr. Lyman and the Misses Blakely, Hardy, Ainslie, Lied, and Salmond.

Americans Under Fire

So far as can be ascertained, there has been no attack upon the Americans as such, and, in fact, Mustapha Kemal announced that orders had been given that all Americans should be protected. The French military forces occupied the American mission compound, and consequently all there were under fire so long as the French remained.

Admiral Bristol, the American High Commissioner at Constantinople, cables

that the Porte has given orders to the local Turkish authorities at Oorfa, Marash, and Aintab, directing them to take measures for the protection of all American citizens, who, the Admiral believes, are in no present danger. He has sent Mr. Engert, one of the trained secretaries of the American Embassy at Constantinople, to that field to investigate and report upon the situation.

Americans Killed

A SHORT time before the attack upon Marash, two American Young Men's Christian Association secretaries, Mr. James Perry and Mr. Frank Johnson, were killed by brigands a few miles out from Aintab upon the road to Aleppo. Their bodies were recovered and, after a fitting funeral service at Aintab, were interred in the college grounds. It is believed they were mistaken for Frenchmen by the brigands, so called, who committed the crime. The entire country seems to be overrun with large bands of organized brigands, whose chief aim appears to be to harass the French and to make the lives of native Christians intolerable. A group of American relief workers were fired upon on the road from Aintab to Marash, as they were riding in a French car accompanied by French officers. All Cilicia is aroused against the French occupation of the country, while the Moslem populations are seizing this occasion to complete the work of killing the Armenians who escaped the massacres of five years ago.

Unrest in Anatolia

REPORTS coming to the Board from other parts of Anatolia and Asia Minor reveal an increasing unrest upon the part of the Moslem populations and a corresponding fear among the Christians. The Mohammedan leaders say that it is evident the United States does not intend to ratify the League of Nations, and so aid in the settlement of the complicated conditions in the Near East. That being the case, it behooves the Turks to settle their own affairs with the English, French, Greek, and Italian powers, who, in their judgment, are attempting to dismember Turkey. In the exhausted state of the European nations, both financially and in man power, the Turks can make no end of trouble, while giving to the world new demonstrations of barbaric cruelty. Bolshevism hovers on the border and Constantinople may yet become its capital, unless the League of Nations outruns it in the race. The situation calls mightily for America's coöperation in pacifying one of the most threatening storm centers of the world. America, trusted as no other nation is trusted, can do this if she acts speedily.

A Dinner with a Heart

SELDOM is a dinner to raise funds of special interest except as relates to menu and money. But the banquet of the Near East Relief Committee, held at the Hotel Biltmore in New York early in March, was a striking exception to the general rule.

It was an invitation-subscription dinner to arouse interest and secure funds for the support of 200,000 or more orphans and dependent children in the Near East. Among the especially invited guests were the Ministers and Ambassadors to the United States from Poland, Greece, Serbia, Finland, Czechoslovakia, Roumania, etc. Hamilton Holt, of the *New York Independent*, presided, and among the speakers were Cleveland H. Dodge, Frank A. Vanderlip, Jane Addams, Henry Morgenthau, and Ogden L. Mills. There were between seven and eight hundred present, including many leading Armenians from New York.

The unique and highly interesting feature of the evening was the fact that none of the speakers made any attempt to work upon the sympathies of the audience by stirring up emotion through pathetic appeals, although the theme lent itself to that kind of address. Only three speakers preceded the effort to raise funds, while four followed that part of the program.

The first speakers stated the need with directness and simplicity, and based their appeal without exception upon our obligation and privilege to care for these wards who are wholly dependent for help upon America; and this privilege was based upon the statement of Jesus Christ, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Several speakers quoted these words, and all referred repeatedly to our obligation as members of a Christian nation and to our profession as followers of Christ. Three of the lay speakers carried their remarks almost into the borderland of a prayer that those present and that our country might see their opportunity and understand their responsibility in this crisis of the Christian subjects of Turkey. The meeting took on more the character of a service of Christian consecration than of an appeal for money.

Communion in Giving

AFTER three brief addresses, all three together covering not more than twenty-five minutes, a young man, not an expert or experienced money-getter or financial campaigner, announced that we were ready to receive contributions, while cards were distributed by a body of ushers who moved among the tables and announced pledges and gifts.

The first pledge came slowly and was for $1,000. This was soon followed by pledges and gifts from all parts of the hall, in sums ranging from $100 to $60,000. Amounts were named in rapid succession until nearly $600,000 were secured. One Armenian handed in a check for $40,000, and other substantial gifts were received from members of this crucified race. As the hour was late and speaking was to follow, the chairman announced that unless some one was eager to get in his pledge immediately, this part of the program would now terminate; when an usher from the rear of the hall shouted, "Here is $25,000, provided some one will cover it." At once a voice near the middle of the hall answered, "Covered," and so the polls were closed. Pledge cards were distributed to all and collected so far as made out.

All of the diplomatic representatives remained to the end and were among the most interested spectators. The Minister from Finland, while the subscriptions were taken, said he had never been so profoundly moved in all his life. With feeling he declared: "This could happen only in America. I have been in tears of emotion during this entire period and can now hardly control myself. Surely the American people are great in devotion, great in heart, and great in performance."

The large proportion of the audience remained until the meeting broke up at twelve o'clock, and there were few, if any, who did not go away with the impression that the entire gathering had been dominated by the spirit of the sacrificial Christ. May we not confidently expect that in the Congregational World Movement, when the world need comes into view, the same spirit will dominate?

The China-for-Christ Movement

OVER one hundred Christian leaders representing all branches of the Church met last December, in Shanghai, in a conference called by the China Continuation Committee to consider the present challenge for a nation-wide advance along Christian lines. Non-Christians are revealing new interest in the Christian message; some believe it offers the possible solution of China's problems. Christians believe their country's deepest needs can only be met by Christ and want guidance as to the best ways of bringing help to their nation. About half the conference delegates were Chinese. The questions before the body and suggested replies to them were set forth by Rev. C. Y. Cheng, D.D., associate general secretary of the China Continuation Movement, in a great speech, full of convincing arguments and tell-

ing sentences in favor of a nation-wide Christian Forward Movement.

The conference resolved that such a movement, to be known as the China-for-Christ Movement, should be established; it recommended that the committee in charge should be composed of Chinese and foreign members in equal numbers, and that the general secretary should be Chinese. Dr. C. Y. Cheng was suggested as the one best fitted for this position, and it was voted to ask the Continuation Committee to make possible his serving in this capacity.

With characteristic Chinese directness and common sense the conference also suggested that, if the Continuation Committee can change its name to one more readily understood by the Chinese, and can so alter its constitution as to insure that one-half of its members shall be Chinese, it shall serve as the National Committee to direct the Movement. These changes have been agreed to by the Executive Committee, and will be voted on by the Continuation Committee as a whole at its annual meeting. This China-for-Christ Movement is the Chinese version of the Interchurch World Movement. Rev. E. C. Lobenstine, who has described it to us, sends many significant details of the plans already suggested and the first issue of the "Bulletin of the China-for-Christ Movement"—a four-page circular which contains in full the strong speech of Dr. Cheng. The address closes with these words: "Look at the compassionate Lord on high; look at the opposing forces below; look at the needs of our fellow men around us; and look at the personal obligation within us, and there seems to be no way out of it. We are in it, all of us, and no backing out is possible. Let us rise up to the call, and in the power of the Lord of Hosts attempt the daring and impossible thing, seeing in the near future Christ for China and China for Christ."

June 29 to July 6

It is not too soon to get these dates—June 29 to July 6—fixed in mind and marked off on one's calendar. They are to be Red Letter days for all true Congregationalists, for then is to be held another International Congregational Council, to celebrate the Pilgrim Tercentenary.

The meeting place is to be the big Mechanics Hall in Boston, whose auditorium will hold 5,000 people, with rooms adjoining covering more than a half acre of floor space for exhibits, rest rooms, and all convention purposes, and with a basement to be utilized for an attractive and convenient cafeteria.

Four hundred delegates, chosen by national bodies of the United States, Great Britain, Canada, South Africa, Australasia, and mission lands, will constitute the central body, to which will be added a host of corresponding members appointed by the 12,000 Congregational churches of the world. A notable list of speakers from both sides of the sea is already secured, the sermon of the occasion being assigned to Dr. J. D. Jones, of Bournemouth, Eng. The main topics of the Council are being shaped by ten commissions, whose reports are now in preparation, on the varied aspects of Congregationalism's influence along lines of human interest and activity. Each of these reports is to be treated from both the English and American points of view.

It is designed to make the music of the occasion a feature, with the leadership of a great chorus, the singing of the Fisk University quartet, and other special numbers. Excursions are to be arranged to Plymouth and to other Pilgrim shrines. During eight days this great assembly, at a critical juncture in the world's history, will review the past, face the present, and prepare for the future contribution of the Congregational people to the world's salvation.

TEACHING THE CHILDREN TO PLAY

In the compound of one of the Sivas orphanages

REËSTABLISHMENT AT SIVAS

By Rev. ERNEST C. PARTRIDGE

SIVAS is like the hub of a wheel, with spokes extending in all directions. At the end of each spoke is a large city, surrounded by many villages. Those near Sivas were largely Armenian. Three of these spokes are great highways, used throughout the war for military operations, as well as for the great deportations, which for nearly two years strewed them with dead and wounded. Sivas is 240 miles from the Bagdad Railroad, and is reached by relief personnel and supplies by means of motor trucks from the railroad at Oulou Kishla, by way of Cesarea.

Before the war, the province of Sivas contained 250,000 Armenians. From the city itself, 25,000 were deported. A census taken just after the deportation showed only 900 left, including the population of a village kept because the men were millers. The city now contains about eight thousand refugees, only a few hundred of whom belong to this region, the greater part natives of regions still inaccessible to Armenians.

WAR RELIEF

The nucleus of relief work began in the Swiss orphanage, under the direction of Miss Mary L. Graffam, who stayed at her post during the war. The needy were gradually gathered in and cared for. An industry was started, principally in knitted goods, which gave employment to 200 women and saved many from starvation. When the Armistice was signed, hundreds of orphans began to appear in the streets. They were absolute waifs, who had found their way to the city from surrounding villages. Nearly six hundred

of these were housed by Miss Graffam and her Armenian assistants. Many would have died of cold and starvation during that hard winter had they not been cared for. Some children were also taken from the Turkish orphanage. When the offer to take them over was made, these Greek children were said to number sixty. During the few days in which clothing and beds were being prepared and a building got ready, so many died that in the end only twenty-eight reached the orphanage. There was a great deal of sickness. With great difficulty it was possible to get twenty beds, with a young Armenian doctor in attendance, and this little hospital did a very useful work among the needy poor.

PRESENT WORK

There are now (late December, 1919) seventeen Americans engaged in relief work at Sivas, and with their help it has been possible to enlarge the work materially along all lines.

The *Boys' Orphanage*, occupying the Teachers College building and containing at present 400 boys, will be able to care for 500 this winter, if funds suffice. The building is a fine one, with large grounds for play, and the orphans are a healthy, happy lot. Many of the boys are now appearing in their new winter suits, which look warm and comfortable. The problem of caring for the children after dark, with a shortage of lamps and kerosene, is being met by opening a large living room and toy room for the making of toys and games.

The *Girls' Orphanage* occupies the Armenian hospital buildings, with a number of adjoining houses annexed, and has a fair-sized compound. There being no proper walks around the place, on rainy days Miss Spalding has to spend her time fishing kids out of the pools. But in spite of such inconveniences the institution is in fine shape, and the 350 girls, in addition to regular school work, are receiving some industrial training.

The *Armenian Orphanage*, containing 300 boys, is now being run by the Near East Relief Unit, in coöperation with an Armenian Committee. The institution has been cleaned up, reclothed, and improved in many ways, under the efficient work of Miss Thompson; and is a gratifying example of close coöperation in which the Armenian community is doing its part, both in financial support and in management. All children in the Sivas orphanages have their own schools, which are under the direction of Nishan Effendi Bekian, a former professor in the Teachers College, recently returned from Geneva.

SIVAS HOSPITAL

During the past two months we have discharged 300 patients, treated 7,288 cases in the clinic, and cured 573 cases of scabies in the scabies annex. During this period, two new institutions have been cleaned up—an orphanage and the Armenian Poorhouse. This was a menace to the community, and when two cases of typhus appeared there we took a hand. The building was scrubbed and whitewashed and the inmates sent to bath, deloused, and provided with some clothing and bedding.

Relapsing fever, which in the summer brought us many cases, is becoming rarer, but malaria has increased, many cases coming off the road as refugees.

INDUSTRIAL WORK

The *Weaving Shop* has spent a busy month producing cloth for winter clothing. Two thousand four hundred and thirty arshins of wool and 4,723 arshins of cotton cloth have been turned out, and are being made into suits and underclothes for orphans. About four thousand arshins of cloth has been dyed, and quite a number of fancy towels and sofa pillows produced. To eliminate the difficulty of getting thread, a supply sufficient for six months has been laid in. The cotton thread has been brought from Adana,

and wool from which we make thread bought from the villages.

The 160 rescued girls, inmates of the *Girls' Fabrica,* have had a busy autumn, the feature of which has been a sweater race for prizes, in which the two winners made fourteen sweaters each during October. The institution turned out, during the month, 360 sweaters and more than 300 pairs of stockings. These girls are now busy making their own winter clothes. The *Tailor Shop* has been worked to the limit trying to keep up with the persistent demand for winter clothing and bedding.

The *Men's Industries* plant, under the direction of Mr. Custer, is said by Inspector Lane to be the best piece of industrial relief work he has seen in his travels. And well you might think so, if you could stand with me at one end of the long building and see the busy hive at work. We are fortunate in having for this plant the large foundation of the new girls' high school building, begun just before the war, with no partitions in it, temporarily roofed over. Here are carpenter shop, foundry and blacksmith shop, tinsmith and shoe shop. Some twenty-five men on wages and seventy-five boys as apprentices work all the time; and 200 of the larger boys work three hours a day each, learning a trade and making something useful. Transportation trucks and autos are kept in repair; locks, hinges, and stoves made. Lanterns and lamps, pails and mops, all kinds of tools fixed up; hundreds of pairs of wooden shoes and all the repair work for the shoes of 1,500 people; tables, benches, and chairs are made and repaired. Window sashes and doors, knitting needles of steel and wood by the hundreds; in fact, everything we need in our institutions, except what the Near East Relief sends in to us, is turned out in these shops.

In the line of outside work, we are still busy on our sanitary system, and we keep some men all the time busy repairing roads and streets most necessary to us. A difficult job during

A TURKISH BATH

At an A. C. R. N. E. Girls' Orphanage in Sivas

the month was removing and replacing with a new one a joint from the city water main. The government has no one capable of doing this work, and we are obliged to do it to insure our own water supply.

OUR FARMS

The *Fabrica Farm* originally belonged to the German emperor, but was leased to Miss Graffam by the manager when he was in danger of losing it; and it has been for two seasons a source of supply for grain and vegetables for the orphans, as well as a summer refuge both for the American personnel and for the institutions. About one hundred children at a time have been kept in tents for a pleasant vacation of two weeks, enjoying outdoor life. The Americans have by turn spent many nights here, enjoying fresh farm supplies, pure air and water. But the main features of the farm have been the wheat and barley, potatoes, onions, and other vegetables and fruit, and the grist mill, in which all the flour for the bakeries that supply us with bread is ground. During the past months, part of our bread has been baked at the farm.

The *Monastery Farm.* In the early fall it seemed necessary, in order to guarantee a supply of wheat for our own orphans and those of the Armenian Committee, that we should provide the seed for sowing the fields of this farm, which the Armenians were unable to do. This farm has been turned over entirely to us, and our Case tractors have been busily at work plowing many acres of fine wheat land, which have been planted with winter wheat. The remaining fields will be sowed in the spring. We kept on this farm and grazed on the neighboring pastures the flock of 400 sheep, the winter supply of meat for our institutions.

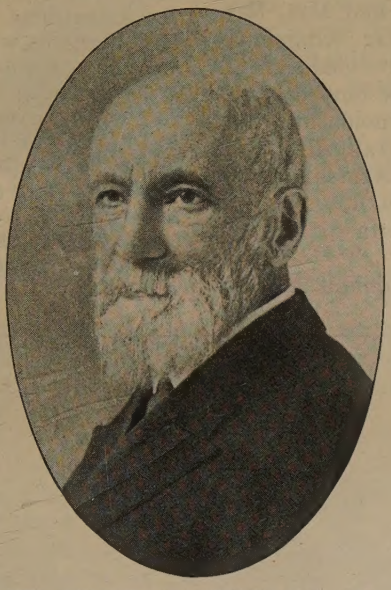
A SECTION OF MARASH

In the streets of this city, French and Turks, Armenians and Turks, Kurds, and various other races have been fighting. Going out from Marash with the French many Armenians perished in the snow and from other hardships

DR. RAYNOLDS HAS GONE ON

THAT friend, helper, healer, father, revealer of the Christian's God to hundreds of Armenians, Dr. Raynolds, of Van, Eastern Turkey, died in Lane Hospital, San Francisco, February 14, in the eighty-first year of his life and the fifty-first of his service as missionary under the American Board.

A graduate of Williams College in 1861, Dr. Raynolds studied theology and also medicine and surgery. He was pastor of a church in America for three years, then he went as missionary to Turkey and was sent to open the new station at Van. He was a strong and efficient leader, and at the opening of the war the station of Van was carrying on several outstations, flourishing high schools for both girls and boys, and had the beginnings of a college for men, the site for which had been secured. There was also a large and well-equipped hospital and extensive industrial training operations.



REV GEORGE C. RAYNOLDS, M.D., D.D.

Born Longmeadow, Mass., February, 1839; graduate Williams College and University of New York (medicine); opened the station of Van, Eastern Turkey, 1872. Died San Francisco, February, 1920

In 1914, when the war broke out, Dr. Raynolds was in America in the interests of the new college; and, in spite of his efforts and his intense desire to get back to Van, he had to remain in this country until the way opened for him through Russia, owing to the capture of Van by the Russians. Dr. Raynolds, accompanied by his devoted young friend, Mr. Henry H. White, of West Peabody, a graduate of Massachusetts Agricultural College, who was engaged for the staff of the new institution at Van, started in July, 1915.

They reached Tiflis just after the Van missionaries had arrived there, having been forced to evacuate Van; and two days after Dr. Raynolds's wife, whose bravery and service to the distracted people never failed, had died from an accident received in the journey thither.

The entire station came to America, Dr. Raynolds and his co-worker with them. But in a few months, when the American Relief Committee began operations in the Transcaucasus, Dr. Raynolds immediately volunteered for service among the thousands of Armenian refugees. It wasn't his first experience in caring for the sick, the orphaned, the afflicted in every way, for he and his wife had been father and mother to hundreds of orphans after earlier massacres in Turkey.

The Americans were a second time driven out of Turkey, and Dr. Raynolds, at the time of his death, was living in Berkeley, Cal., making a home for four of his Van students who had come to study in the University in Berkeley, and planned to return to their own country for service, two as physicians, one as a nurse, and one as an electrical engineer.

One of the speakers at the funeral services was Rev. Y. R. Rushdoony, D.D., pastor of the Presbyterian church in Kingsburg, Cal. He was one of Dr. Raynolds's orphans, educated in Van,

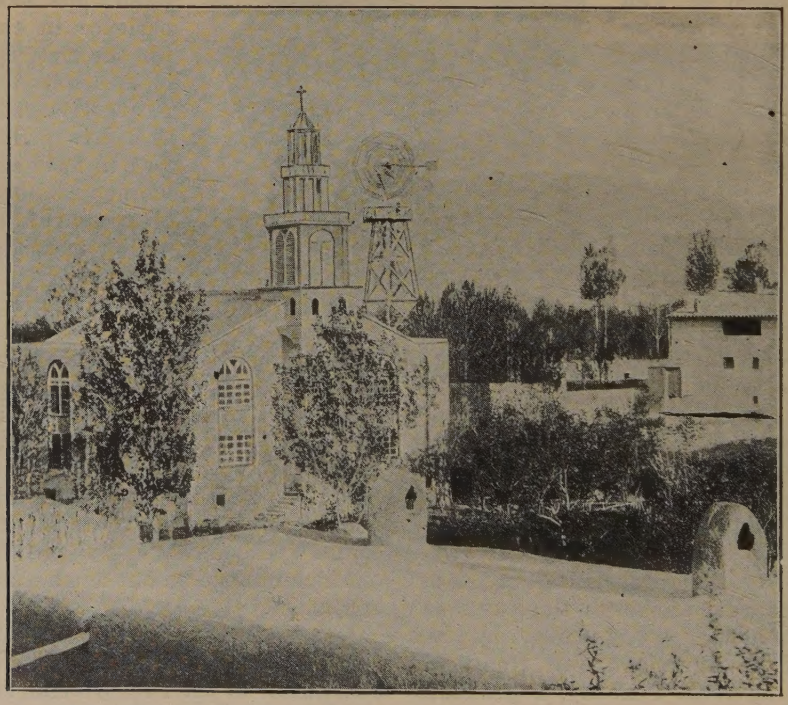
Marsovan, and Edinburgh University. He told how Dr. Raynolds had suffered in Turkey—being ridiculed, stoned, and at one time tied by Kurds and obliged to endure many of the brutalities inflicted upon Armenians; and then he described his "courage, affection, and fatherliness; his hard work; his ability as a preacher, physician, teacher, organizer of relief, supervisor, head of orphanages, and director of very practical vocational training which was given therein."

Some thirty-five of the Armenian foster children of Dr. and Mrs. Raynolds live in and near Kingsburg. They have asked and provided that his ashes shall be sent to be buried beside the grave of Mrs. Raynolds at Tiflis. And they have also arranged that if ever Van becomes an Armenian city, portraits of Dr. and Mrs. Raynolds will be painted and sent as a gift to the place.

The California Armenians are not the only ones who regarded Dr. Raynolds with high affection. Among the many expressions of sorrow at his loss and of joy in his having lived which came to the offices of the Board was the following, signed "on behalf of the Armenian natives of Van in St. Louis":—

The Armenian natives of Van who are members of the Armenian colony here are exceedingly sorry to learn that Dr. Raynolds, the beloved father of the Armenians in Van, has passed away.

We express our deepest gratitude to the American Board for the precious service of this sainted missionary for the Armenians. In the history of Van, Dr. Raynolds will figure conspicuously as a Christian gentleman who exercised a far-reaching influence on its destiny. The life he lived among us was speaking loudly for the divine power of the gospel he was preaching. His fragrant memory will be enshrined in our hearts, and we beg to extend our heartfelt condolence to the American Board for the death of one of its veteran missionaries.



THE CHURCH, THE WINDMILL, AND OTHER MISSION GLIMPSES OF DR. RAYNOLDS'S BUSY DAYS IN VAN

A FORWARD LOOK IN BAILUNDU

By Rev. DANIEL A. HASTINGS, of West Central Africa

WITHIN the last seven or eight months, a fervor for right living and for evangelism has been with us here in Bailundu in a most unique way. Beer drink, the old setback of this station, is at the present time nowhere to be found, in not even

MR. AND MRS. HASTINGS

the smallest and most remote outschool of Bailundu's work. School work, organized on a new basis, has more than doubled on itself. Indifference to church worship has changed to enthusiasm, and the consequences of all these bring me to the purpose of writing. Swarming (beeological term) has started, hot and rapid. Three and four capable leaders are no more willing to sit together in the same church. Each wants some scope for activity, and right here is where providential guiding shows itself plainly.

Hitherto, our evangelized region all lay to the east and a little to the south, but the whole of the further south and the entire west and north had been to us as unexplored regions. Noting this zeal for activity, I took three elders with me, three months ago, and made a tour through these places. We found heavily populated regions, some much more dense than in any other places where we are already working. The people, though afraid of us at first, soon found out that we were friendly; and when we explained our position and purpose, they became jubilant in their entreaty for teachers to teach them and live among them. Coming home, we put the matter before the churches of Bailundu, and we have volunteers for these new fields more than we can handle. This is a thing unknown in the history of our work. Teachers usually return only to villages in which they have relatives or from which they come. Now, at a call, they are willing to cross the mountains that they have seen only in the blue distance.

Yesterday I got in from a second rounding up of the new regions, selecting fourteen central places of at least one day's journey between each point, and putting teachers at these places. Other evangelists want to go, and there are many other central places that should have them. This will now connect us with the Sachikela Station, if that works toward us, and will put our

TWO BROTHERS

One having listened to the gospel, the other having thus far declined to hear

A VILLAGE WHICH ASKS FOR THE PREACHER

new work over the whole district of Bailundu. Our old work had gone a distance of three days' travel toward the northeast, where we are joined on to the Ochileso work. Now we have gone two days to the south, where we join to Sachikela; and six days to the west and north, where we are joined to nothing but unexplored regions, from a mission point of view. Further we can still go, but finances must be studied. Each year a station receives a stated sum for its general work, which takes in the entire upkeep of the station; and I must say, with regret, that the shabby state of many of them is no advertisement to our work, especially in the estimation of the white man.

The upkeep of the boys and girls comes from this money; they do some work out of school hours, but this cannot feed and clothe them. The native teachers are paid, and the tuition of the children never covers the teacher's pay along with supplies; this falls back on the small station fund.

Now as to my travelings. I am on the road fully half of my time, and it takes a small caravan to go on with me: one boy for bed load, one boy for food box, one boy for tent, and four to help carry my *tepoya,* when I am too tired to walk. These men have to be paid thirty cents a day, and it counts up. This falls back on the fund and on my private allowance. That is used up and then some more; but now confronting us is our expansion of work in taking the gospel and education to these regions beyond.

With our people here it is like this. They are poor. A teacher going off, say a distance of four days, from his home to take up new work simply cannot do it unaided. His fields of cultivation are left behind—the distance is too great for carrying food; his fruit trees are left, his house is left. Pitching on a new site, he can expect no help from a new and un-Christianized people, save that they will be glad to hear him and to be taught, free of charge, until they are converted. Out here no new cultivations produce until a period of two, or better three years, when the soil gets mellow. During this time he needs food, clothes, and taxes for himself and family. For each new outstation it will take an average of twenty dollars a year to keep them going for the first two years. At the end of two years they will be self-supporting; then we move on further.

Our older outstations are desirous of doing all they can, but the Africans are poor people; and, again, a new era

is sweeping over Bailundu's religious work. This movement got its beginning in new church buildings. The first year I came to Bailundu, we started four large and first-class church buildings. At their finish we had dedicatory openings. The people recognized what their efforts, along with what guiding I could give, had produced, and they got waked up. These buildings, of course, cost money, but they stood for every cent of it. We want this work to go on.

These buildings are the best the people have ever seen or been into, and they are theirs. They served as elevators to pull the structures up; and the entire villages are being cleared of weeds, bad huts, mud, and, best of all, of the old beer drink. Consecration and evangelization followed on. This work I want to go on.

Every cent that a church can raise is needed to be turned to the uplift of that village in its maintenance. The dream of the mission is fast coming true to us at Bailundu. The government people are recognizing the moral and educational value of our work! The answer to my thread-worn sermon, "Watchman, what of the night?" is coming and coming strong. The daybreak is on us, and with the rise of our Sun we mean to keep pace with it, so that it may never set on us. May God strengthen our feet, and may our friends supply us with the shoes for treading the noonday sand!

COEDUCATION AFTER FOUR MILLENNIUMS

By Rev. HOWARD S. GALT, D.D., of Peking

EDUCATION, one of the most prominent forces of change in China, is itself a changing force. China's first great step in organizing a modern national educational system was taken in 1905, and during these fifteen years the course of study and other features have been subject to frequent change. But there has been nothing so radical as the proposal for coeducation now made by the National Educational Association.

This Association is organized as a federation of all the Provincial Educational Associations. The last annual meeting was held at Taiyuanfu, the capital of the remote inland province of Shansi, October 10–25, 1919. Some twenty-eight topics were honored with resolutions; that one dealing with coeducation is in the form of a recommendation to the National Ministry of Education in Peking.

When one considers that woman has been held in a position of inferiority and seclusion by the rigid reign of custom for upward of four millenniums in China, this new attitude, not only granting to women the privileges of education, but advocating that the majority of the schoolgirls be admitted to the classes in common with the boys, is an innovation as socially significant as it is startling.

The resolution passed by the National Educational Association is in the form of a recommendation to the Ministry of Education in the Peking government. It remains to be seen what attitude the ministry will take toward the recommendation, but it is a matter of deep interest that an association of this scope and standing should adopt such a resolution.

Believing that this subject is one of widespread interest, the writer adds below a translation of the resolution made from the Chinese text:—

A RESOLUTION TO REFORM THE FEMALE EDUCATIONAL SYSTEM OF CHINA

(*Submitted to the Ministry of Education*)

Education for men and education for women, whether considered from the point of view of theory or of practice, do not manifest any essential

difference. Furthermore, in a republic, men and women possess equal privileges with respect to education, and those who administer education have no right to regard them differently. But at the same time it must be admitted that institutions fixed by social custom cannot be suddenly changed. Accordingly, having regard to the principles of education, to present world tendencies, and to the internal conditions in China, we recommend the following changes in female educational institutions, and respectfully beg the Ministry of Education to select and promulgate those which meet with approval.

1. *Citizens' Schools* [*i.e.*, Lower Primary]. Boys and girls should, without exception, be educated together. The Girls' Citizen Schools, the girls' practice schools connected with Women's Normal Schools, and the special classes for girls in the common Citizens' Schools, and all arrangements for separate schools and separate classes, should be abolished.

2. *The Higher Primary Schools.* Having regard to local conditions and to the number of pupils in each school, there may be complete coeducation, or education of the boys and girls in the same school but in classes wholly or partially separated; but the policy of gradually abolishing separate education should be adopted.

3. *Middle Schools.* Having regard for local conditions, boys and girls should be educated in the same schools, but in separate classes, either wholly or in part; but here also the policy of gradually abolishing separate education should be followed.

4. *Lower Normal Schools.* The purpose of these schools is to train teachers for primary schools, and accordingly there should not be a difference in the training of men and that of women. If local conditions permit, there should be a complete system of coeducation, with separate classes for the women preparing to teach subjects pursued by girls only.

5. *Higher Normal Schools.* These should be entirely coeducational, with the exception of classes in domestic science for women.

A PEKING STUDENT

This little girl came three days by cart and two days by train to get to school this fall. She has gone through the mission schools in Fenchow

6. *Universities and Higher Specialized Schools.* In these institutions there should be complete coeducation.

7. *Lower and Higher Industrial Schools* and *Continuation Schools.* Since the purpose of these schools is vocational, and the vocations of the two sexes differ, it follows as a matter of course that these schools should not be coeducational.

* * * * *

In the above sections, with respect to complete coeducation in the lowest and highest institutions and separate education in the industrial schools, there is now unanimity of opinion. The extent to which these proposals can become effective depends in the future upon the efforts of the civil officials and educational administrators.

With respect to the Higher Primary Schools, the Middle Schools, and the Normal Schools, certain points need to be made clear.

In our national school system the Higher Primary Schools are transitional between the Lower Primary [Citizens' Schools] and the Middle Schools, and mark a higher stage for compulsory education in the future.

These Higher Primary Schools are therefore merely an upward expansion of the Citizens' Schools. Since there should be coeducation during the four years of the Citizens' Schools, there are no essential reasons why separate schools for girls should be established during the three years of the Higher Primary Schools. And, furthermore, the economic resources of the country are not sufficient to maintain separate schools.

Middle Schools, on the one hand, furnish a preparation for higher education; and, on the other hand, round out the personal development of the students and equip them with knowledge and skill for social life. In these respects, education for boys and girls should be the same. But because of vocational preparation, the girls taking some courses in domestic arts and the boys taking work in manual training and other vocational subjects, the plan we recommend—coeducation, but with separate vocational classes—is in all respects the best. However, we recognize the limitations of social custom, and so for the present the best plan seems to be to arrange separate classes for boys and girls in the same schools. As to the plan for separate schools, it cannot be justified by educational principles, it is not possible in view of economic limitations, and it makes more difficult the problem of sufficient qualified teachers. In view of these considerations, to advocate the establishment of separate schools for girls may properly be interpreted as antipathy to female education.

As to Normal Schools, still more are they to be considered institutions where men and women are trained and practiced for the pursuit of a common vocation, for in our present national conditions the plan of using both male and female teachers in our primary schools must be followed. Since the responsibilities of the men and women teachers are exactly the same, if their own education and training are fundamentally different, different and conflicting methods of instruction and discipline are sure to appear. Therefore, coeducation is the wisest policy. The Higher Normal Schools are centers of unification in the study of education. In the arts and sciences studied therein, there are certainly no differences with respect to sex. Still less, therefore, can there be found valid arguments against coeducation in these institutions.

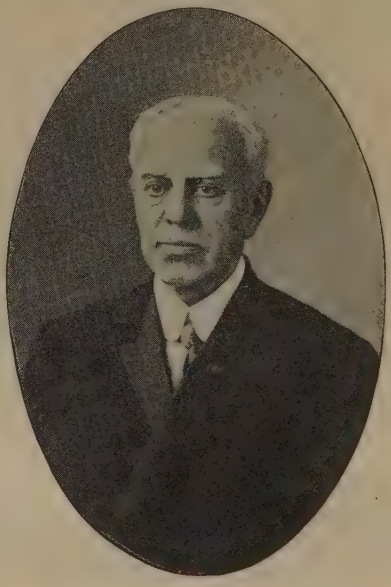
The National Educational Association of China, it will be understood, is not a mission organization, but an organization of Chinese who are interested in education in China and, for the most part, connected with the government system of education. It seems to me that this question is not only of general interest as indicating, in a marked degree, the changes of sentiment and policy in China, but also has a special interest in view of the present plan to connect the women's college here in Peking with Peking University, thus inaugurating a plan leading to more or less complete coeducation in our Christian university.

UP RIVER WITH FAVORING WINDS

DR. PETTEE, FRIEND OF ALL

By Rev. OTIS CARY

"He was my friend" has been the thought of many a person on learning that Rev. James H. Pettee, D.D., of Tokyo, has been called hence. Friendliness was his marked characteristic. Those who knew him as a boy tell us what a pleasant and helpful companion he was. Strong were the bonds of friendship formed with those who were with him in college, as was shown a few months ago when a number of them held a special reunion for the sake of meeting him again, and as was further shown by the presence at his funeral of eleven persons who had been his fellow-students at Dartmouth fifty years ago.



REV. JAMES H. PETTEE, D.D.

Born Manchester, N. H., 1851; graduate of Dartmouth College and Andover Seminary; appointed to Japan in 1877; died suddenly in Board rooms, Boston, February 17, 1920

The present writer, whose privilege it was to be his roommate at Andover Seminary, can bear witness to those qualities that made him popular with the students of his own and other classes, and that did so much to give "Bartlett, South Entry" the reputation of being that section of the Seminary dormitories which was preëminent for goodly fellowship.

The same spirit of friendliness made him beloved by the members of the Japan Mission. Many were his kindly acts to those needing help and encouragement. When differences of opinion caused heated debate and approached the danger point, he sought out ways for restoring harmony. Older members of the mission remember that Dr. J. D. Davis once described how, on a boat trip, the mournful squeaking of the oars was grating on the nerves of some of the party, until Dr. Pettee took from the lunch basket some butter and by applying it as a lubricant put an end to the noise. "And that," said Dr. Davis, "is like what Dr. Pettee often does as he finds some unexpected means of relief when contending views threaten the peace of the mission." This story led to the use in the mission of the phrase, "We must call on Pettee to bring the butter."

He was the friend of the children of the mission. Precious in their memories are the Sunday afternoons of annual mission meetings, when Dr. Pettee had charge of the gathering of their Christian Endeavor Society. For a year they had been studying the questions he had given them at the previous meeting, and now, as they learned that they had prepared "the best set of answers ever handed in," they gladly received the books or cards with which he rewarded their diligence.

He was the friend of the Japanese. Bringing to them the story of God's love, he himself abounded in loving deeds. Among the many ways in which he showed his love, special mention may be made of what he did for the Okayama Orphanage: advising and encouraging Mr. Ishii, its founder; serving as the intermediary through

whom others helped in its support; taking part in its religious exercises and other activities; and helping to find positions for those whom it had nurtured.

The articles he contributed to *The Congregationalist* witnessed to his friendship for Japan by their optimistic interpretation of events in that country. Even when unable to approve the action of the government in relation to Korea and China, he went as far as he conscientiously could toward describing its policies in the least unfavorable light possible.

Best of all, he was a friend of God. By communion with the Heavenly Father and by devotion to Christ's service, he has been fitted for that more intimate fellowship into which he so quietly entered as they called him home.

WHERE "MR. PERIL" STALKS

A TELEGRAM from Miss Edith Cold, of Hadjin, to the American Board officials at the Bible House, Constantinople, dated February 5, reads as follows: "We are hearing on every side news of renewed massacres of the poor Armenian nation. Around Hadjin, Turks are making full preparations for action. It is certain that they intend shortly to attack our town. Upon the urgent application of the poor people of Hadjin and of about three hundred orphans under our care, in order to secure the safety of those about me, I am constrained to apply to you. We earnestly beg you to take all needful steps with proper authority for our immediate relief."

In forwarding this message to the American embassy, Mr. Peet describes Miss Cold as "one of our most capable young missionaries, who is bravely carrying on her work in the little town of Hadjin, a place about three or four days by horseback from Adana. . . . Miss Cold is a brave woman and I am sure she would not resort to a telegram at this time, nor use the language she has used, were it not that the situation appears to her to be critical."

Writing the home office in Boston a day or two later, Mr. Peet says: "It looks very much as if we were entering upon another era of turmoil, bloodshed, oppression, and the worst features of the outgrowth of race hatred. In the meantime, our British friends are complaining loudly against us that we are 'quitters' and not disposed to bear our part in settling the turmoil into which this part of the world has fallen.

"Mr. Elmer (formerly of Marsovan), who arrived in Constantinople a few days ago, states that American prestige has very much fallen in the Caucasus, owing to the long period of hesitation, with the growing probability that no action will be taken by America in favor of a mandate. . . . We have received several communications from Miss Graffam stating that 'Mr. Peril' was expected in that region. He is evidently occupied pretty thoroughly in the Marash and Aintab regions, with terrible results. Miss Graffam's wire seems to indicate that the same Peril may reach Sivas at any time.

"Another missionary from Anatolia has written in the same strain quite at length. The land is groaning under an oppression at the present time worse than anything it has suffered in the past."

In connection with the fighting in the Marash region, one of our correspondents says, "It is stated on good authority that at least 1,500 Armenians have been killed under circumstances of greatest cruelty, crucifixion and other forms of torture being employed."

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR FEBRUARY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1919	$15,347.40	$4,586.35	$603.16	$2,360.30	$2,816.67	$2,691.00	$28,404.88
1920	11,291.74	8,156.50	1,134.85	2,723.01	4,900.00	3,397.88	31,603.98
Gain		$3,570.15	$531.69	$362.71	$2,083.33	$706.88	$3,199.10
Loss	$4,055.66						

FOR SIX MONTHS TO FEBRUARY 29

1919	$201,515.59	$21,516.14	$9,332.39	$154,957.54	$32,166.67	$15,946.34	$435,434.67
1920	240,942.53	48,457.20	14,116.41	151,706.49	10,100.00	15,479.63	480,802.26
Gain	$39,426.94	$26,941.06	$4,784.02		$22,066.67		$45,367.59
Loss				$3,251.05		$466.71	

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS
FOR SIX MONTHS TO FEBRUARY 29

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1919	$173,600.79	$73,504.60	$3,940.65	$251,046.04
1920	213,912.09	86,617.39	2,898.94	303,428.42
Gain	$40,311.30	$13,112 79		$52,382.38
Loss			$1,041.71	

THE FEBRUARY RECEIPTS

THE gain for the month is $3,199.10, and it is well distributed among the columns, except that highly important one which registers the giving of the churches. There has been a falling off in that direction of $4,055.66, as compared with February of last year. This church column is the thermometer of the Board, and we watch its rise and fall with intense interest. Hitherto, during the fiscal year, the mercury has shown a steady upward tendency, and we hold to the belief that the churches mean to press forward in their regular giving, notwithstanding the heavy pressure upon them in connection with the Pilgrim Memorial Fund and other benevolent appeals.

The six months' showing offers much ground for encouragement, since it shows a gain from the churches of $39,426.94, from individuals of $26,941.06, and a total gain of $45,367.59. We record these figures with deep gratitude. If we can keep this up and secure in addition the Congregational World Movement Emergency Fund, a new era will indeed have dawned.

TRUSTEES OF RELIGION

This was the phrase used by a speaker in characterizing the pastors of Massachusetts who were gathered in Park Street Church, Boston, in a state conference of the Interchurch Movement—"Trustees of religion for the state of Massachusetts." If we estimate aright the character and scope of the meeting, the pastors might better have been spoken of as the trustees of religion for the world.

The basis of the conference was the presentation of the world surveys of the Interchurch Movement, especially the surveys of the foreign field, which are in a more advanced state than those of the home area.

The Massachusetts conference was but one of the series running across the country. Practically in every state the pastors of the coöperating denominations have been brought together for the hearing of the surveys and the consideration of the various plans of the Movement in connection with evangelism, stewardship, missionary education, and missionary finance. Those who have been privileged to attend several of these ministerial gatherings will never forget the sight of the largest churches in state centers packed from wall to wall with the ministers of many different connections. The attendance has been by no means limited to those denominations officially coöperating. At the Pennsylvania conference, which was held at Pittsburgh, among the 1,700 pastors present there were 125 Lutheran ministers. There is no better evidence as to the unifying and inspiring influence of this Movement than the fact that these Lutheran ministers unanimously indorsed the Interchurch program, and at the same time petitioned their Mission Boards to swing into line at the earliest possible moment.

The conference for western New York at Rochester, attended by 1,405 ministers, filled the Central Presbyterian Church from the front pew on the floor to the back pew in the gallery. A finer body of men the writer has not been privileged to look upon. The firm belief of these New York ministers in this leaguing of the churches for world-wide service was most impressive. At one of the sessions the Rochester meeting was addressed by John D. Rockefeller, Jr., and James M. Spears, representing the business men of New York.

It has been stated in several of the states that never before have such gatherings of the pastors of all connections been attempted. The mere fact of their coming together and of sitting for days before maps, diagrams, and stereopticon charts depicting the religious needs and conditions of the world has been a noteworthy achievement. These conferences have been something new in the way of conventions. They have probably done more to put the Interchurch World Movement "on the map" than any other step which has been taken by that most enterprising organization.

RESPONSE OF CONGREGATIONAL PASTORS

"The Episcopal Church is not dead," was the opening remark of the representative of that church when the roll of denominations was called in Park Street Church in connection with the state conference of pastors. The rector went on to explain that while his denomination is not officially connected with the Interchurch Movement, they are working in close accord by conducting a simultaneous campaign along similar lines. As a sign of their fraternal spirit, their own state conference for pastors was held in St. Paul's Cathedral, Boston, across the street from Park Street Church, at the same time as the Interchurch conference, and cordial greetings were exchanged.

That the Congregational Church is not dead may be said with equal emphasis. It proved to be one of the livest and most enthusiastic of the

coöperating bodies so far as the Massachusetts conference was concerned. Over 345 of our Massachusetts pastors were enrolled, and we should judge that about fifty others dropped in at various times during the three days of sessions. On the morning when the Congregational pastors met by themselves, the floor of Park Street Church seemed well filled. The time was spent in an earnest study of the denominational situation. The emergency needs of our Mission Boards and our American colleges and academies were set forth and many questions were answered. Dr. Swartz, the general secretary of our Congregational World Movement, gave the history of that Movement as arising from the National Council, explained its scope, and by means of charts set forth in a convincing way the fact that the Congregationalists are not lacking in financial resources.

The response of the Massachusetts pastors there assembled was a unanimous vote indorsing the Interchurch Movement and the special plans of our own denomination. With this indorsement there was coupled a message to the Protestant Episcopal, the Universalist, and the Unitarian denominations of the state, with a Godspeed for the success of their own plans.

We must bear witness to the splendid spirit of these Congregational pastors, in view of the difficulty of the task before us, through its coming so close on the heels of the canvass for the Pilgrim Memorial Fund. The call is for quite unusual courage and the finest powers of leadership. If one may judge from the expressions given in Park Street Church and from the spirit of the gathering, these leaders of ours are standing up to their task in the spirit of American soldiers who went over the top in France. We have seen nothing like it in Congregationalism. And what is true of Massachusetts we learn is proving true of Connecticut and other states, east and west. A new spirit is abroad in our churches, the spirit of devotion, enterprise, and courage. As an example we might cite the case of the Massachusetts pastor who, in order to attend the Park Street meeting, walked twelve miles on snowshoes, his town being shut off by the big storm.

Three considerations seem to underlie the belief of the Massachusetts pastors in the necessity and timeliness of the Congregational World Movement. First, the stern facts as to the needs of our denominational work. That a case of real and pressing emergency was made out was admitted by all. Second, the fact that this is our Tercentenary year, when we are making much of the devotion and heroism of the fathers. For our churches to refuse such a clear duty, entailing real sacrifice, in a year like this is not to be thought of. Third, the coöperation of the other denominations is considered to be an incentive of great value. We are led to do this task not simply for the sake of the work which we hold dear, but as our part in a general advance of the Protestant forces of the world.

There are, as we all know, pastors who conscientiously object to these modern coöperative movements, but they have been considerate enough not to attempt to stem the tide of enthusiasm which is sweeping through the churches of our land.

THE CONGREGATIONAL WOMEN

They always were splendid, and they are more so than ever at this juncture in our denominational life. All over the country the women are organizing for the carrying of the message of the Congregational World Movement into every woman's organization in every last church. Alongside of each of the ten regional directors is a director of woman's activities, and in several instances, also, there is a strong Coöperating Committee of women.

As an example of what is being done, we cite the case of the Eastern New England District. Here we have a Coöperating Committee composed of

Mrs. Frank Gaylord Cook, chairman, Mrs. Elbert A. Harvey, Mrs. Henry Francis Smith, Miss Carrie L. Borden, Mrs. Carrie L. Blake, all of Massachusetts; Mrs. Lucius Thayer, of New Hampshire; Mrs. John F. Thompson, of Maine; and Mrs. George H. Fowler, of Rhode Island. The executive secretary of this committee is Miss Alice M. Kyle, one of the secretaries of the Woman's Board of Missions, who has been released by her own Board so that she may devote her whole time to the special task.

It is proposed to secure not less than seventy-five prominent women in the Eastern New England District who will visit the churches. Of these, sixty have already been secured, women of high standing in the community who volunteer their services for the great task.

For a Movement of this kind, it is a great advantage that no distinction is being made between Home and Foreign Missions. Perhaps for the first time in a nation-wide effort among the Congregationalists all interests are combined. Already there is emerging a consciousness of the solidarity of our work and of our ability, when acting together, to do a really great thing.

The enthusiastic coöperation of the women's organizations, which ramify into practically every church and which are able to count upon the loyal cooperation of state, district, and local workers, is one of the greatest assets of the campaign. In many a church the women will win the day. The writer has yet to discover one woman in the Congregational denomination who is afraid of these plans. There may be such, but they have not yet made their presence known.

CHRISTIANIZING INDUSTRY IN CHINA

(*C. E. Topic for April 25, 1920*)

Scripture lesson: Psalms 1–4, 14–17.

Those who know China best declare that she has almost unlimited natural resources, which will soon put her among the leading nations in the world's industrial and commercial life. There are great rivers, high mountain ranges, a long seacoast, and wide varieties of climate. Coal and iron exist in quantities unsurpassed. The province of Shansi alone is said to surpass Pennsylvania in its coal fields. Gold, silver, and platinum, nickel, copper, tin, lead, zinc, salt, and many precious stones abound.

Roughly speaking, it was not until after the Boxer Rebellion, in 1900, that China began to awake. In the two decades since, her industrial and commercial development has been very rapid.

The country is awaking also to its great agricultural possibilities. The Chinese always had skill in the raising of crops, even with the crude methods used. Now their leaders are introducing new crops and scientific methods. They are giving special attention to reforestation.

With her industrial development, China is facing new problems of labor, housing, health, and morality. In England and our own country, we have not yet solved some of the fundamental industrial problems. How much more acute they will be in China, where Christian principles do not underlie individual or community life in any large measure!

And right here the missionary comes in. He takes the lead in adapting his methods to meet the problems of China's new day. New emphasis is being placed upon social service, especially in the industrial centers. Hostels for the employees of factories, homes for working girls, clubs, recreation halls and playgrounds, gymnasiums, health campaigns, are all a part of missionary activities in China today.

References: New Life Currents in China, by Mary N. Gamewell, Chapter V; Women Workers of the Orient, Burton (see index); *Asia*, November, 1918; China's Effort in the Modern Industry; *Literary Digest*, July 13, 1918; Our Great Field for Trade in China; *Asia*, August, 1919; Opening China's Inland Empire.

FOREIGN DEPARTMENT

MEXICO

Appreciation for American Aid

We are indebted to Rev. James D. Eaton, of Los Angeles, Cal., a recent traveler in Mexico, for the following:—

"In Guadalajara is published a daily journal, called *The Informer*, which greatly pleased me, since it is not only a successful news gatherer, but its headings, in large type, are a fair index to the contents of the telegrams following, instead of grossly misleading the busy scanner of its pages. The day after my arrival in that city it printed this appreciation:—

As we had previously announced to our readers, the American Colony of this city, giving proofs of altruism and sympathy for the people of our republic, and particularly for those who were injured by the recent earthquakes in the States of Vera Cruz and Puebla, opened a subscription among its honorable members for the purpose of collecting funds destined to relieve in part the lamentable situation of the dwellers in the afflicted zone.

As a result of the collection, there was secured the sum of $3,277, which amount will be sent to Mexico City, in care of the American embassy in the capital, to the end that it may proceed to distribute said funds among the injured.

The president of the American Casino, Mr. Alfred C. Wright, was commissioned by the Association to attend to the remitting of the amount collected.

Very praiseworthy is the attitude of the American Colony, as well as that of the other foreign colonies of this city; and what they have done speaks loudly in behalf of their humanitarian sentiments and of the good relations which unite our country with the foreign governments.

"Of course it was an error to call Mr. Wright president of the Casino, and he has had to endure a little good-natured raillery on the score of it. He

MISSION CHURCH AND CORNER OF MISSIONARY'S RESIDENCE
Hermosillo, Mexico

was president of the committee appointed to gather the donations, and I was with him when he bought at the bank a draft for making the remittance to the embassy. If our missionary did not enjoy the full confidence of his fellow-countrymen, of course he would not have been made chairman of this committee.

CALLE SERDÁN, HERMOSILLO, MEXICO

The Instituto Corona is the two-story building in foreground at left

"Also, a few months ago, he was appointed by the governor of the state a member of a committee of a dozen or more educators to direct in the matter of courses of study for the elementary schools of the state. Before he accepted the appointment, Mr. Wright had a frank talk with the governor, to remind him that he was a Protestant, and might be regarded with feelings of aversion by some of the others on the committee; but the governor insisted that he himself knew what he was doing in making the appointment.

"Another item contained a letter to the governor from Rev. Leavitt O. Wright, son of Rev. A. C. Wright, accompanying a remittance of $23.66 from the students and teachers of the Colegio Internacional; another letter to the daily journal on the same subject, and a list of the names of the contributors, with the amount given. To Leavitt's surprise, all three communications were published in full; and the whole was posted on the bulletin board of the Colegio, to the great delight of the students. Young Mr. Wright seems to be making an excellent impression upon those whom he meets, and is winning his way among young men of the higher social classes to a greater degree than missionaries in general have hitherto been able to do."

TURKEY

Around Marash before the French Came

The missionaries and American Relief workers on the ground in Cilicia have met with grateful and eager responses to their attempts to help the population—Moslem and Christian both—in the care of the orphans and refugees. Rev. James K. Lyman, of Marash, writes of conditions developing in some of the villages of that region during a trip taken by himself and one of the Near East Relief workers. He says:—

"We found both Christians and Moslems alike greatly disturbed over the coming of the French. In Gerksun we saw the governor, and he told us that there were more than sixty Kurdish and Circassian orphans in his domain, and wanted to know if we would open a place for them, similar to what we were planning for Albustan, a larger town. Dr. Culler made careful inquiry about the orphans, and told the governor that he would if possible open a place for them. When I reached Geben I found Kevork Khoja, one of

HITTITE SCULPTURES IN ASIA MINOR

They are being destroyed as fast as possible by Turks and Kurds

our village pastors who had at one time been pastor at Gerksun and was known by the people there. I persuaded him to come on with me to Gerksun. As we set out, I hadn't the least idea how things were going to work out. It seemed foolish to expect that the Moslems would let us have their children, yet somehow I had faith that they would do so.

A Representative Committee

"We reached Gerksun Saturday evening after dark. Sunday we had a talk with the governor, and found him ready for our orphanage work. We asked that we have a committee to help Kevork Khoja in getting the things that he needed. Also we asked that a Circassian Khoja be found that would be Kevork Khoja's assistant. These were granted. The committee was composed of four members, a Turk, a Kurd, a Circassian, and a Lazge. They promised that they would see that wood and stoves were provided, also they were ready to provide the straw for the bed ticks. The house to be used is the school and church building, which is in fairly good repair considering the past four or five years.

"We proceeded to Albustan. Here we were warned by our Armenian friends that we needn't expect that we would be able to start an orphanage. It didn't look very promising. The governor assured us that he was favorable, but that it might be wise to consult with the head men of the place and ask permission from the Marash governor, his superior.

Sitting In at a Nationalist Meeting

"I learned the name of the leading man in the place, and set out to see him. Badvelli Garabed, the former pastor of Albustan church, who is superintendent of the orphanage, was with me. We found the man's house and entered, only to find ourselves in the presence of a meeting of all the big men in the place, apparently considering Nationalist issues and their attitude toward the same. They very politely offered me a seat of honor. Several of those present I knew. The greetings were many and cordial. They inquired for my health and I for theirs. They wanted to know the latest news about President Wilson's sickness, and how about the Peace. They also expressed their distrust and opposition to the French. It was evident that America was in favor. They consider us disinterested, and if anything their friend.

"At the first good opportunity I paid my respects to the leading man, apologizing for interrupting his business, and withdrew, promising to see him later when he should find it convenient. In the morning, word came that we had their support in beginning the orphanage and school. We learned also that word had come from Marash that the Mutasariff was favorable, and that we were to establish an orphanage.

"The eagerness for a hospital and for school work in Gerksun, Yarpouz, and Albustan is something wonderful to see. Can you imagine Turks so anxious for the work of the American Board that they will support the work of an orphanage? Yes, it is enough to make us sit up and rub our eyes and wonder if we are asleep! God has been opening the hearts of these people. And it is no small honor to our mission that they have come to where they are anxious to have us start a work for them. Then if you go beyond the Turks and hear what the Kurds and Circassians are saying, you wonder still more!"

Interior Cities Heard From

Through the courtesy of the Near East Relief, we publish the following cable messages concerning the murder of Messrs. Perry and Johnson, of the Young Men's Christian Association, and the relations between the different nationalities after the French with-

drew from Marash. These messages are the latest received before the April *Missionary Herald* goes to press:—

March 8, via Cairo. Aleppo, February 23. Reports received from Shepard and Merrill [Aintab.—EDITOR.] regarding attack on Near East automobile, February 1, and political conditions, Aintab, indicate attack made by organized brigands, directed by Turkish Nationalistic leaders. Purpose of organization is opposition to foreign military occupation and the killing of Christians. Car was attacked while stopped for water. Johnson and Perry shot and killed instantly. Native driver and assistant also killed. No Near East personnel involved. Eleven wagons taking Near East supplies, with Moslem drivers, stopped by same brigands, but nothing taken. Four wagons, with Armenian drivers, following automobile looted, drivers fled. Bodies Johnson and Perry taken to Aintab, February 4, by Turkish gendarmes, buried in American cemetery, with French military honors. Turkey and French authorities investigating affair.

Americans in Aintab safe. Road between Killis and Aintab infested with brigands. French report sufficient troops to control situation after clearing roads, which are impassable on account of snow.

Serious fighting in Marash about January 25, between French and large force of Turks. Good weather necessary to open roads. French report Turkish section city partly destroyed and 2,000 Turks killed. French and Armenian casualties much smaller. No letter from Marash since January 10, but French give assurance all Americans there safe. Situation Aintab—Marash improved since arrival aëroplanes.

Communication with Oorfa, Mardin, Diarbekir cut off since January 25, on account damage to railroad on both sides the Euphrates. Feel sure Americans in this place (Oorfa?) safe. No trouble anticipated Mardin and Diarbekir, which are outside zone French military occupation. Personnel have been ordered to remain at stations until safety of travel is assured. There have been no disturbances in Aleppo.

(Signed) LAMBERT.

March 12, Cairo. Aleppo, February 26. Shepard [Dr. Lorin F. Shepard.—EDITOR.] arrived from Aintab February 24. Reports reconciliation between Armenians and Turks. Has been no fighting in Aintab, but roads are blockaded to all except American Relief workers. Letter from Lyman, of Marash, February 14, says Turks and Armenians reconciled after withdrawal of French, February 11. Hundreds wounded, thousands homeless. Three thousand Christians left Marash with French, 1,000 perished in snow on way to railroad. Lambert and Shepard leaving Aleppo, February 27, with twenty wagons food, clothing, and medicines for Marash. Safety guaranteed by Turkish authorities. Americans in Aintab and Marash safe.

(Signed) LAMBERT.

INDIA

This Is an American Board Station!

Here are a few statements from the young couple whom the Madura Mission has stationed at Palni, the village pictures of which appeared in the January number of the *Missionary Herald:*—

"Perhaps the saddest part of our life in Palni is to see the empty boarding school buildings on either side of our bungalow. When our predecessors, the Elwoods, were here, the compound was lively with the play of the fifty boys and girls who used to eat, sleep, and study here. They were the children of our village Christians, and this was the place where they received that education and training which is

the most important element in the future growth in numbers and strength of the Christian religion in these parts. And these schools have been closed these three years for the lack of $400 a year!

"What about the children? Some have been sent in ox carts to the Dindigul school; but there are thirty or forty Christian children in the villages of this pastorate who are forgetting the A B C's they learned because this little school had to be closed. And now the boys' dormitory veranda has fallen down. The whole roof is about to fall in, and not a penny in sight to fix it up!

"There is no room to tell about the sixteen villages round about where we have little buildings for schools and mud huts for the teachers' homes. In more than 175 other villages in Palni pastorate we have no Christian work, and seldom is the gospel heard in their streets.

"We could say things in praise of our workers, who have been living almost on the line of starvation for a year or more on account of high prices. They have time and again refused better opportunities for pay in other work, because their hearts are in Christ's work. This morning, at the house of one of these men, he called attention to the wet floors on which his family must sleep during this damp, chilly, rainy season. We looked with shame at the ramshackle old building where his and another family are living. We wished we could dump it in front of some Congregational church at home, line up the two families in front, and say, 'This is not considered a Square Deal, even by Hindus in India; and it is a disgrace to you and us.' The mission has given years of training to these workers, and is liable to lose one of them any rainy season because we do not give them a decent house to live in.

"We have such pressing demands for better buildings, such appeals to send children to school or to send sick people to hospitals, that one hardly knows where to turn first. Just now, bubonic plague is in Palni. Large sections of the town are forced to vacate their houses, and the government workers are trying to induce the suspicious people to be inoculated. We do not fear plague much, thanks to our standard of cleanliness; but its spread causes untold trouble and sorrow to the people who must find shelter somewhere apart from their homes, to escape the dangerous rat fleas."

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Comments on Aruppukottai

The town of Aruppukottai, with its 28,000 population, lies 8° north of the Equator. It is the center of the Aruppukottai station. This station is 25 x 50 miles, with a population of 330,000, socially divided into thirty chief castes. The Christian community numbers 8,005 souls. The station is divided into seven pastorates. Over each of these is an ordained, English-speaking Indian minister. With each minister is associated an average of twenty-three Indian lay workers, or a total of 160 Indian workers, in charge of the 140 village congregations and the sixty village schools of the station. In addition to the village schools, there is the Aruppukottai boarding school.

Our missionaries, Rev. F. E. Jeffery, D.D., with his wife and Miss C. S. Quickenden, who has charge of twenty Bible-women and the girls' school, are the only white people within the area.

Dr. Jeffery, in a letter written January 26, gives an illuminating comment on some phases of the situation there:—

"Only yesterday I was taking an inventory of our workers, and discovered the great obstacle that has been and is standing in our way to a bigger success. It is the loss of workers. One fellow who was getting a salary of twelve rupees went to Rangoon side and got a salary of more than one hundred rupees; another who was

receiving ten rupees has gone to an adjoining place and is drawing sixty rupees salary; still another who was receiving only eighteen rupees has gone into business, and is earning sixty rupees and seventy rupees monthly.

"I could tell you of many other cases just like the above, and this will show you the condition into which we have drifted. It is a marvel to me that so many of our men have stood and are standing by their posts on such small salaries. Just as the ministry has become unpopular at home because of the indifferent support the hungry young men have met on going into the ministry, so here. We are about to better this matter in the use of our increased grants of the year. And let me right here, through you, thank everybody who made the big venture in order to give us the increase. It has warmed the cockles of the hearts of our men, and I have no doubt but that you will get many expressions of gratitude from them and they will one and all take hold of the work with new vigor. We pray for that.

"Next week I hold the Station Church Council, and one of the matters we have up for consideration is: How to develop Christian workers to meet the increasing demand? How may we best spiritualize the body of Christian laymen so as to have a strong foundation on which to build for the near future, when we plan to devolve the responsibilities of the church upon itself? This has reference to 1934, when the church is pledged to assume the larger responsibilities, and we plan to begin to ask less and less each year of foreign appropriations until the church shall become entirely self-supporting."

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An Indian Village Problem

"The pictures on the next pages will visualize our problem," writes Rev. Harold Cooper, of Madura. "We dare hardly think of a big forward step—we are overwhelmed with the problem of bringing our present village work up to an ordinary standard of efficiency. The British Government officials are complaining vigorously about this condition. We as a mission are making a double reputation, *i. e.*, a good reputation for higher educational work, and a bad one for village elementary education. I do not mean that the village work is afflicted with 'total depravity,' but we are far below the standard in buildings and equipment. Now please consider where the South India United Church gains its new converts. The answer is that almost all are in the villages.

"The fundamental difficulty in the village work is the economic condition of the people. These villagers earn only twelve or fourteen cents per day, and work is irregular. In spite of this, they are doing well in their contributions to the work. After a careful examination of our statistics, I am inclined to think that the Indian Church gives in proportion to its income as well as any church in the world. Our actual church membership is 9,433. The Christian community, which includes 'all sorts and conditions of people,' is reported to be 28,005 in number, but the real contributors are usually found in the church membership. From Indian sources the contributions last year were 24,074 rupees; yet the average monthly income of a coolie is less than nine or ten rupees per month, and our village Christians are mostly from that class. I think the Christian community may be proud of the contribution made to the church."

Contrasts at Annupanadi, One and a Half Miles from Madura

There are thirty-four Christians in this village. Average attendance at the church each Sunday is twenty. New converts have been baptized this year, two adults and one child. Present value of building about three rupees. A Hindu refused to give that price for it.

THE CATHOLIC CHURCH, ANNUPANADI

A few yards from the mission church

THE CHURCH PROPERTY OF THE AMERICAN BOARD, ANNUPANADI

Consists largely of holes and mud

The entire furniture of this church is two rough benches and one chair. *There are twenty holes in the roof.* The size of one hole is 7 x 2½ feet. One corner of the roof has fallen down. There are two windows, but one of them, with the framework, has been stolen.

The congregation is willing to pay fifty-two rupees for a new church, and the pastorate will give fifty. The church members are farm coolies and the work is not regular. They earn six annas, or twelve cents a day, when work is available. The women get three or four annas a day. None of them own their own land. Last week all of their houses were burned down by enemies.

The American Mission has been working here over twenty years. They have absolutely no church furnishings —bell, communion table, or cloth.

CZECHOSLOVAKIA

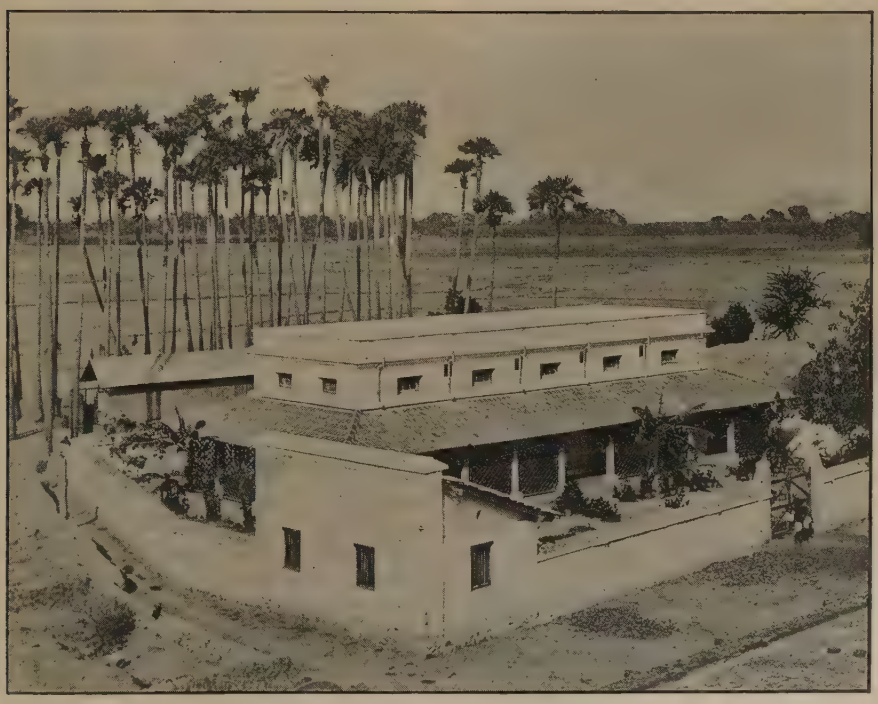
Wonderful Changes

Rev. J. S. Porter, writing from Prague on February 7, says:—

"Our new republic is going through continual changes. We are surprised almost every day by something unusual. Change and surprise 'in all around we see.' Just a word about a recent tour.

"I spent last Sunday with a rural church. I was the guest of the mayor of the village, one of our members. Formerly those who joined the mission church were despised and persecuted. Now they are honored and given the highest offices in the community, because they are to be trusted.

"My host, the mayor of the village, showed me a document from the county commissioner, ordering a public collection throughout the entire republic for



THE MUNICIPAL SCHOOL, ANNUPANADI

Not far from the American Board's property. People often question why, with so comfortable a city school, a mission school is needed. The teachers here are Brahmins. The low caste and out castes are not admitted or, if admitted, are made so unwelcome that they will not continue to attend

the Salvation Army. This was a surprise indeed. Is such a thing possible in what was a part of Austria? In this particular village the mayor ordered the acting policeman to go from door to door and explain the work of the Salvation Army and solicit gifts for the same. And what was taking place here was going on all up and down our borders.

Older than Plymouth

"My next stop was in the quaint old city of Tabor. This city is to celebrate this year the five hundredth anniversary of its founding. While America is going back three hundred years to praise the virtues of the Pilgrims, Tabor, the old center of the Hussites, looks back two hundred years further into history to read its wonderful own origin.

"My host, the city architect, took me to the City Hall and showed me the rooms that are being restored to be filled with ancient papers and documents from the time of Huss and relating to him. We went through the museum that keeps alive the memory of the brave Hussites. I saw models of the curious wagons used by the one-eyed general, Zizka, truly called the 'father of modern strategy.' These wagons were the worthy forerunners of the modern tanks.

"But while the past is full of interest, the present is big with promise. We examined and received into the church six converts from Romanism. We hold our services in a hall granted us free of charge by the city. The hall was packed, many standing for two hours. Different ones kept calling for some new hymn after we wanted to close the service. This was indeed a surprise and joy.

"The next day found us in a small city, with only five Protestants among the 4,000 inhabitants. Our five did what seemed at first a rash thing. They hired a large hall and advertised the meeting. We had, to my surprise, an audience that taxed the capacity of the hall. And this to hear the gospel. The universal verdict at the close of the service was that it should have been longer.

"These are but samples of the surprises that fill our life. We begin to feel the need of a band of workers who would devote themselves to traveling from city to city and preaching and singing the gospel."

Two Special Instances

Our senior missionary in Prague, Dr. A. W. Clark, founded, after persistent effort with a hostile government, the first legally organized Young Men's Christian Association in Bohemia, in 1886. He tells the editor of the *Missionary Herald* that statutes were sent back three times as not accepted. Everything in the statutes was submitted in five copies to the government; everything concerning faith and the Bible was stricken out by the officials.

Now, in 1919, the Young Men's Christian Association is welcomed to Bohemia by the government of Czecho-slovakia, and special help has been granted.

In the time of the opposition in 1886, Dr. Clark wrote a pamphlet on "What is the Y. M. C. A.? What has this organization done in America, and what do we wish to do in this land of Huss?" This pamphlet was sent to many officials, and we see now abounding fruit.

Years ago, our senior missionary to Bohemia tried hard to get the Salvation Army to come and help in the social side of the work, but it was impossible under the black and yellow flag of the Hapsburgs. In the last months, the present government has not only welcomed the Salvation Army but has commended it, and has ordered a collection to be made in all the large towns for the benefit of this now almost world-wide organization. Praise God!

AFRICA

"Men Move Slowly!"

In a letter from Mrs. Mary K. Edwards, ever since 1868 a member of our South Africa Mission, written from Inanda Seminary on November 26, 1919, are the following statements as to conditions of living and her plans for the future:—

"The price of meat is so high I wish to try what poultry will do to reduce cost of living. Meat, beef, and mutton are fifteen pence per pound; flour, thirty-two shillings per hundredweight; and other things equally high. We have plenty of land and can raise our own vegetables except potatoes; we also have a variety of fruit. Have you time to read a list of the fruits grown on the place? They are pineapple, granadilla, grape, pawpaw, mango, guava, orange, naartje, mandarin, shaddock, lemon, and apple; also mulberry and amatagulu. We have not succeeded well with strawberries, though many years ago we had an abundance of them.

"Miss Clark is plowing and planting beans, corn, and amadumbi; and the girls each have their plot of ground on which to plant the usual kinds of vegetables. Rice is £3 per sack, and has been as high as £4. I am very glad an expert agriculturist is coming to our mission. He is more important than a shoemaker or teacher of any other trade. I want to have our girls thoroughly trained in farming, in every department. I have tried to interest the government in the matter, but men move slowly."

As the Light Shines

The November, 1919, issue of the *Missionary Herald* reported the arrival of Rev. and Mrs. H. A. Neipp at Ochileso, after their prolonged furlough due to war conditions. They were greeted, as that story told, with rejoicing. Now Mr. Neipp tells of the enthusiasm with which his work is opening among the people. He says:—

"Yesterday (Sunday, August 24, 1919) was a great day for this station and surrounding villages. On Saturday afternoon a number of Christians, some riding oxen, went to the villages one and two hours in every direction to invite the people to come to church on the morrow. I heard that forty-five from one village attended our morning service, walking one and one-half hours to come. Unfortunately all cannot nor would be willing to ride oxen, which is always dangerous in this country. With my Indian motorcycle I am greatly privileged, and this permitted me to ride fifteen miles in the afternoon to have another service at an out school, where 500 people

INANDA WATERFALL IN FLOOD

From a picture sent by Mrs. M. K. Edwards, of the mission to the Zulus, since 1868 a member of the South Africa Mission

crowded the schoolhouse. A trader and a soldier attended the meeting. That village school is a progressive one. They have a little choir and sang two special hymns.

"At the evening meeting we heard reports of missionary work. I wish I could tell you all, but lack of space and time compels me to keep most of these encouraging words for myself.

"Ungulu, one of the Ochileso Negroes, told us his experience while touring among the villages, being well received everywhere, holding twenty-four meetings, addressing 1,248 people, often stopping by the wayside to tell the Good News. Crossing a river he saw a woman with her pot of water on her head, and there the occasion was like the time when our Master talked with the Samaritan woman. Further on, Ungulu and his companion lost their way. Night was at hand, and three times they came back to their starting point. Finally they knelt down to pray to God to show them the path. Great was their surprise to see the light of a fire. It was a village, where they spent the night and where they had intended to arrive. The only hindrance they met was at a village where the witch doctor was performing; nevertheless they held a meeting of five in the morning and of twenty at night.

"We praise God for the meeting of last night. We heard many words testifying to the power of God in the great work of the regeneration of these people. As we prayed, my barn lantern, the only light we can afford (oil is so expensive) made a big puff. I had only time to jump out of the building with it, to avoid an explosion. The meeting went on undisturbed in the darkness, and all sang, 'There is sunshine in my soul today,' and we know that is true.

"Can you realize the difference it makes for these people to have the opportunity to hear and to receive the Word of God? Think also of the out-school work in this tribe of Andulo. The great Light is shining in this dark corner of the earth because his Kingdom is being established among us."

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MICRONESIA

To Carry Life — or Trade?

In a letter from Rev. C. R. Heine, of Jaluit, in the Marshall Islands, dated November 12, 1919, occurs the following:—

"Morning by morning I have some young people to teach, and in the afternoons there is an adults' Bible class to take. Before, afterwards, and at any time I have people calling upon me for help or advice in various matters, and others requiring expositions of Scripture from which they intend to preach, somewhere around the lagoon.

"Around this lagoon are eight divisions, each consisting of a number of islands, large and small; and on one of the islands in each division there is a church. The main church around this lagoon of Jaluit is on the island where I reside. Once a month, under favorable circumstances, the church members from the various divisions assemble here, but to get in contact with the majority of non-Christians it is necessary to go to them. When I do so I am always sure of a good congregation, practically everybody attending church. I wish I could visit them oftener than I am able to do at present; having no sailing boat or canoe of my own, I have to depend upon natives going to and fro. The attendance at church is always good, and the conduct of the Christians is in many ways exemplary; but many having been born in savagery are weak in certain respects, and consequently could not be left to themselves altogether without some foreign oversight.

"The natives that are still heathen recognize, with the others, the advantages that have come to them through the introduction of the gospel, and they are friendly and try to help us in many ways. The following instance is typical of their regard. A few years

ago I had occasion to travel frequently between islands in the schooner of a wealthy old heathen chief, a man with four wives. If he heard that I wanted a passage, he was sure to reserve a room for me, for which he would take no payment. Once when we were anchored off Jebwar (the seat of government on this lagoon) for a couple of weeks, I lived on board during that time.

"One day the managers of a couple of trading companies, in a conversation with the chief, inquired if I paid anything for my passage or for living on board. The chief replied that I did not.

"One of the managers then said: 'Why do you not charge him? You make our clerks pay if they travel in your vessel.'

"The old chief at once replied, in his big, gruff voice, 'Because he brings life and you bring trade.'

"The propagation of the gospel in that great group of islands to the westward—the Carolines, including the Pelew Islands and Ladrones—has not progressed uniformly with the Marshalls. On some of the islands in that group the American Board has had missionaries stationed and native teachers at work for a number of years; but there are scores of islands in which the gospel has never been preached, or only a perversion of it by corrupt priests. Why this is the case I do not know."

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Christmas on Kusaie

We've just received our Christmas letter from Kusaie, C. I. It acknowledged the receipt of a letter of October 6, 1919, so friends should take notice that Christmas greetings to those on the Caroline Islands should start early.

Miss Jane D. Baldwin, our correspondent, reported a busy Christmas season, with children's exercises, a visit from *Mrs.* Santa Claus, and a feast one feature of which was doughnuts, which three of the schoolgirls worked nearly all night in the kitchen to prepare for the large school family!

She goes on: "Now there remains but one short week of this old year. How rapidly the years pass, and if we could multiply ourselves tenfold, there would be an abundance of work for all hands. Our hearts go out to our old boys and girls in Truk, who are now left without a shepherd by the order of the Allies to remove all German missionaries. Before this law was issued, why was there not a force prepared to enter the fields that they desolated? Today there are no missionaries on Truk or Ponape, and at this distance we can do little for them.

"We secured one to translate the Christian Endeavor topics and daily readings from the Kusaien into the language of Ponape, and had the boys print them on our little hand press. Also my sister prepared daily Bible Readings in the Truk language. Then Miss Hoppin desired 1,000 copies of Sunday School Lessons and the same number of Christian Endeavor Topics, which involved making 18,000 impressions. The boys worked hard and did not grumble."

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CHINA

The Women's Mission Conference

"It is safe to say that from an educational standpoint the present conference is the most important meeting that has thus far been held in Shanghai," said a leading secular newspaper of the conference held January 2 to 8 by prominent American and Chinese women, under the auspices of the Federation of Woman's Boards of Foreign Missions of North America. The seven commissions, making up the Women's Deputation from the United States, were led by women of national distinction, while delegates from China included some of the most conspicuously successful women on the mission

field. Among the Americans were Pres. Ellen F. Pendleton, of Wellesley College; Miss Charlotte Conant, principal of Walnut Hill School, Natick, Mass.; Dr. Gertrude M. Walker, formerly of the faculty of Philadelphia Women's Medical College; and Miss Helen Calder, of the Congregational Woman's Board of Missions.

Seven provinces and thirty-one boards and societies were represented by the missionaries present. Sitting with the social service commission was Mrs. Chauncey Goodrich, who has served with the American Board in Peking for forty years, and who is now helping conduct the first scientific survey ever made of living conditions in that city. In the Christian literature section one saw Miss L. M. Garland, a small, slight woman with a very big purpose—that of fighting Chinese illiteracy with the thirty-nine symbols of the new phonetic script.

That one union bilingual medical college for women be established to serve the needs of northern and central China, including Fukien, the site to be determined by the China Medical Missionary Association, was the recommendation that provided most discussion. Just what will be the fate of the Women's Union Medical College at Peking, supported by the women's boards of the Methodist Episcopal, Congregational, and Presbyterian churches, will not be known until the new site is fixed. If the China Medical Missionary Association decided that Peking affords the best opportunities and the Federation of Woman's Boards agrees, the college will continue in existence.

The conference recommended that a secretary with medical training be appointed by every woman's foreign mission board, these secretaries combining to form a medical board to have general supervision of the staffing and equipping of women's medical schools and hospitals in the foreign field.

Feeling that women's missions deserve more recognition than has hitherto been given to them, the conference urged the appointment of women secretaries to national committees and organizations, such as the China Continuation Committee and the China Christian Literature Council. Almost the last official act of the body was the acknowledgment of the "indispensable coöperation" of the Interchurch World Movement and a request for its further help in carrying out the conference plans.

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China's Famous General Feng

We quote from an article by Miss Portia Mickey, of Peking:—

The Seed Was Sown

One day in the year 1900, a great crowd of Boxers gathered around the mission compound of the American Board in the South Suburb of the city of Paotingfu. In the crowd were troops sent to stand by and watch the Boxers, but not to interfere with what they were doing. If afterward they were questioned, they were to say that the Boxers had overpowered them. One of the soldiers was a lad of eighteen, whose family had come to the north from the Province of Anhwei because of a flood. In Paotingfu he had joined the army.

Suddenly the compound gate opened and a young woman came out. She was not naturally brave, but timid and shrinking; so that, only the year before, she had said to a friend, "I have often wondered, if the Lord asked me to sacrifice my life, would I be game?" But she had a deep love for her Master and a great devotion to her work, and this day before that howling mob of men, with the red turbans on their heads, red girdles about their waists, and flashing swords, with all fear gone from her heart, she stood and pleaded, saying:—

"For many years we have healed your people; we have saved many

lives. Cannot you let these lives that we have saved go for the lives within our compound? We only wish you well, and have come here to help and bless."

But the Boxers answered, "No, you are enemies; we must get rid of you."

"Then," she said, "let me die for the others;" and she pleaded so long and so earnestly that the tears rolled down the cheeks of the listening crowd and even of the older Boxers; but the younger men were deaf to her pleading, and their voice prevailed. So touched was this lad of eighteen that he could not forget the scene, and he said, "It was only divine love that could have led so timid a woman to be willing to sacrifice her life for others."

As you know, not long after, she with the others laid down her life for the Master's sake, and there were those who wondered whether this sacrifice was not in vain.

Little by little this soldier rose from the ranks until he was high in command, and always he carried with him the memory of the foreign woman's love for China; and felt vaguely that his life, too, should be given to helping his fellows. One day he heard John R. Mott set forth the claims of the Christian life, and then and there he determined to come out openly as a Christian and join the church in Peking. He learned to love the Bible and meetings for prayer, and in his time of testing found that Jesus' way and Miss Morrill's way had so gripped his heart that he gained the victory over the desire to take vengeance into his own hand; and the brother who had done the wrong righted his wrong because of his pleading words.

The Harvest

During the last two years or so, the Province of Hunan suffered heavily from the excesses and outrages committed by soldiers and by robbers. During the "battles," farms, villages, and towns were burned, and in several regions where prosperous towns existed we now find only ruins dotted with temporary huts.

In Changteh, however, when one asks the city folk about the local conditions, invariably the first thing they tell you is: "Thanks to the good administration of General Feng, the situation is improving day by day. If he had not come, we do not believe there could be much business here." They believe him to be a virtuous man, endowed with mysterious abilities. Their confidence in him is wonderful. They tell you how his men are trained. Besides drilling, they have regular classes in general subjects and Bible lessons. The underwear, furniture, and utensils required by the army are made by the combatants themselves. They disperse the bandits in the country and pay fairly for everything they buy. All prostitutes have been expelled, brothels prohibited, and schools for girls established in their stead.

At three busy thoroughfares in the city lecture halls are built, and in front of each of these a pavilion erected, containing a square column in the middle, on whose sides are inscribed maxims urging the people to be virtuous, thrifty, and to respect and believe in God.

General Feng himself, being a fervent Christian, is also the religious head of his soldiers. He is a man who does what he says, and the people in Changteh know that well.

He exhorts his soldiers to respect the national flag "as the representative of China in their eyes," and to stand up in reverence to the national anthem "as the representative of China in their ears." His method of training the army is unique. The troops are taught all kinds of handicrafts. There are several army workshops, where towels, socks, basket chairs, furniture, envelopes, and underwear of all sorts are made. The army supplies its own needs in those commodities at about half the market price outside. The General says it is his idea to let the men receive mili-

tary, religious, and school instruction for the first half of the day, and spend the other half in the workshops. The managing, inspecting, and foremen posts are filled by the officers, from regiment commanders down to corporals. The soldiers are trained in one handicraft for a definite period, at the end of which, after a successful test, they are given their certificates.

General Feng has established an opium smokers' asylum, where are to be found both rich and poor. They receive daily physical training under an army officer. Besides this, most of them are taught the operation of wooden looms, which are presented to them when they leave.

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News from Shaowu

Rev. Charles L. Storrs writes:—

"Annual meeting in December was marked by two specially happy features, one the ordaining of old Preacher Fan as a full pastor, and the other the dedicating of the new South Gate church. Pastor Fan's winning this recognition marks the end rather than the beginning of his best years of service. A Mohammedan Chinese, converted in the early years of the mission, bearing the brunt and self-denial of those early days, faithful through long years of service, so that one of his several Chinese names, translated, means 'Doing Faithfully,' he will be an honor and a stimulus in the brief line of Shaowu pastors, among whom he is the sixth. But we must press ahead and get some of the younger men into the places where leadership and responsibility can logically devolve on them.

"The other feature, the dedication of the South Gate church, embodied a happy thought of the Chinese. On the occasion of the fortieth anniversary of mission work here, they conceived the idea of building this much needed chapel to commemorate those forty years of Dr. Walker's pioneer service. So now while he is still with us, blessing us with his counsel and spirit of cheer, here is the Walker Memorial Church, built with Chinese money from all over the field which he traveled so widely in the early years. We have a parish a little larger than the whole state of Massachusetts. The property is a fine old building, erected in the Min dynasty more than five hundred years ago, cleverly remodeled and adapted through the constructive efforts of Mr. Riggs into an assembly hall that will seat 400 or more comfortably."

*

Tram Cars in Canton!

Changes are coming with driving speed to China's city. Rev. C. A. Nelson sends us the following glimpse of matters in Canton:—

"Canton is an old city. It was founded about the time of our Lord. At its beginning it was a mud flat, surrounded by a stockade. It has had no systematic development; it has just sprawled, until today we have a mass of houses and narrow streets and, until recently, no modern conveyances.

"Think of a city with a population of about two million, a city so compact that one can walk from the extreme end of the Western suburb, on through the old city to the East gate, in one and a half hours. One can walk from the North gate, through the city, cross the Pearl River, and even pass through the residential section of Honam (south of the river) in a single hour.

"It has often occurred to me that it might be possible to construct an elevated railroad through the city, as the buildings are so low; but the authorities have begun to carry out a plan of tearing down the now useless city walls, and after widening the cleared area, will construct thoroughfares eighty feet wide. With the exception of a portion of the North wall, all the walls around both the old and the new cities are being demolished. The in-

side material, consisting of earth, sand, and *débris,* is carried away by means of small railway trucks, and is used for filling in low places inside and outside the city. The blocks of stone and the large brick which constituted the outer surface of the walls are sold, and help pay for the work.

"In order to extend these thoroughfares, houses and shops, and even ancestral halls and temples, are being sacrificed to these city boulevards. The city is also to have a tram car line. Already an agent is on his way to the States to purchase material for the same. And then, Canton is to have modern markets. The first public market was formally opened for business in February, in Yuk In Fong Street. The place where the market now stands was a temple wherein the god of war used to reside.

"Canton is not asleep. Her people take to all kinds of modern improvements very readily, and will have the very best the new world has to offer. Even now, the honking of the automobile can be heard along the Bund, much to the annoyance of the hundreds of jinricksha men plying their trade. The Cantonese are progressive and capable. With a stable government, we might expect great things from them in the next decade.

"If the material changes are many and important, the changes in the people are more so. Their attitude toward reform in general is favorable. Christianity has long been recognized here as a *fact,* and it must now be made the *factor,* in this and other cities of China.

"To have even a small share in the changes which are taking place is glorious! We are helping to turn the whole current of a nation of four hundred million into newer and better channels."

*

Making Good from Tunghsien

The enrollment at Tunghsien Academy this year is taxing accommodations, so the principal, Rev. Harry S. Martin, informs us. "We have now 148 students," Mr. Martin goes on, "which is over fifty per cent more than we had last fall. While the new boys seem to be an earnest bunch of fellows, not a large proportion of them have been in our Christian schools before. They, by their very numbers, tend to create the spirit of the school. It will take vigilance to see that this is created along the right lines. You see what an opportunity we have for Christian work.

"I have just gone over the list of our eighteen graduates of last spring, and find that eleven have gone on to higher schools, nine of these to college in Peking; five are teaching, and two are helping me in the office and teaching in our preparatory department. Of these last seven, a majority will go on to school next year. Here are future church leaders."

THE BOOKSHELF

Korea's Fight for Freedom. By F. A. McKenzie, author of "The Tragedy of Korea," etc. New York: Fleming H. Revell Co. Pp. 320. Price, $2.00 net.

This is a journalist's account of how Japan seized Korea, how she adopted the policy of "assimilation with inferiority," how her militaristic spirit and methods aroused to rebellion a seemingly apathetic subject race, and how the movement for Korean independence compelled the Japanese Imperial Government to change its methods, if not its mind, regarding its Korean policy.

The author disclaims being anti-Japanese. Rather does he believe that he is but voicing the sentiments of a large liberal element in Japan. He is convinced, as he claims liberal Japanese are, that the military government of Korea has been one of blunder and brutality from the beginning, and therefore bound to breed rebellion in the end. He scores heavily the government's "denial of justice, the destruction of liberty, the exclusion of the people from real participation in administration, the lofty assumption and display of a spirit of insolent superiority by the Japanese, and the deliberate degradation of the people by the cultivation of vice for the purpose of personal profit." He endeavors to show how the "officials forgot that even subject peoples have ideals and souls"; how they "sought to force loyalty, to beat it into children, drill it into men by gruelling experiences in prison cells"; and how, then, these same officials wondered why the Koreans would not love them, but would deliver themselves over to death in protest, rather than lose their national consciousness and character, their customs and creeds.

The book is an arraignment of militaristic government, but at the same time it is an appeal to Japan for the recognition of the inherent worth of the Korean, and for such a treatment of the Korean problem as shall give Japan an "inheritance wider and more glorious than any Asiatic Power has attained to in many centuries."

To the Christian churches of Great Britain and America the author appeals for practical support for the Korean "victims of this outbreak of cruelty," for the rebuilding of churches, for the support of widows and orphans, and for the presentation of strong protests to the American, British, and Japanese governments. E. F. B.

THE PORTFOLIO

A Model Negro Town

Near Portsmouth, Va., is a community of over two hundred colored families, forming a town called Truxton. This town was constructed by the United States Housing Corporation of the Department of Labor, for Negro war workers employed at the Hampton Roads Naval Base. Its Town Council of nine members is truly democratic. The meetings are open to all the residents of Truxton, and a majority of the male members invariably attend its meetings, which are held each Friday. The discussions of the Council are open as well as the vote. It has never held a meeting secretly or behind doors closed against the public. The United States Housing Corporation appointed as town manager Mr. Fred D. McCracken, who has had considerable experience in housing problems and who is deeply interested in the industrial advancement of the members of his race. The administration, aside from that portion vested in the town manager, is carried out in detail by four committees of the Council. One has under its supervision health and sanitation; another, law enforcement; one, social betterment and community welfare; and

another, fire protection. These committees make written reports from their departments to the Council at each meeting. It has no written laws, but every question is discussed from the point of view as to whether or not a certain recommendation, act, or social habit is in harmony with, or opposed to, the spirit of Truxton. Expulsions from the community have been made for abuse of property, for misuse of the home, and for dishonesty.

Southern Workman.

The Missionary Career

During my visit to the Far East, I was struck by the many phases of mission work and the high standards demanded of candidates. Those who are accustomed to think of missionaries in terms of palm trees and baby organs should understand that they are now leading the Far East in education, medicine, and social service—they are really informal diplomats, who do more than any other group in the Orient toward promoting friendly international relations. The college graduate who becomes a missionary chooses one of the most important and promising careers open to women today.

President Pendleton, of Wellesley, just returned from Deputation Service in the Far East for the Federation of Woman's Boards of Foreign Missions.

WORLD BRIEFS

Of 400 Serbian doctors in practice before the war, only 100 are now left to resume their work.

In that bright magazine, *The Schauffler Memorial*, "dedicated to the promotion of an Inter-Racial Christian Democracy," appears the following concise description of the Schauffler Missionary Training School at Cleveland, O. "The Schauffler School: In origin, Congregational. In service, Interdenominational. In scope, International. In democracy, Inter-racial."

The Heavenly Feet Organization is the name of an anti-foot binding society just reported from China. Each Sunday services are held in the district in which the Society organized against foot-binding. Songs against it are being sung, and the students in boys' schools are urged to take the pledge, "I will not marry a woman with unnatural feet"!

A famous Englishman died in London in mid-December, at the age of sixty-eight. He was Sir John Jackson, contractor for public works, who helped build the Manchester Ship Canal; the railway across the Andes from Arica on the Pacific coast to La Paz, in Bolivia; the barrage across the Euphrates River, near Babylon; the Mesopotamia irrigation works; and harbor works in Canada, Singapore, South Africa, etc.

The Presbyterian Board has been notified of the death of one of its oldest and most famous missionaries; Dr. Hunter Corbett, eighty-four years of age, and for fifty-seven years a worker in China. He is said to have converted more than 40,000 Chinese, and was the founder of the Corbett Academy in Chefoo, at which many prominent Chinese were educated.

The International Association of Agricultural Missions was organized in New York, January 19, 1920, under the Interchurch World Movement. Mission agricultural schools are to be established, with trained agriculturists as teachers and scientific machinery as equipment. The Foreign Missions Conference Committee of Reference and Counsel was asked to establish a standing committee on agricultural missions, and to link up home and foreign fields with agricultural work. The Interchurch Movement was requested to make use of the Association in making any desired surveys. The Association decided to ask the Foreign Missions Conference (Committee on Reference and Counsel) to propose the Association to the Interchurch Movement, and to ask the Interchurch to finance the Association for from one to five years. Among those present were Rev. Sam Higginbottom, of Allahabad, India; Messrs. G. W. Groff, H. Grant, and H. B. Graybill, of the Canton Christian College; Rev. J. E. Washburn (Methodist), of Bolivia, S. A.; Rev. H. S. Longworth, of Angola, in Africa; and numbers of others on all continents and north and south of the Equator.

THE CHRONICLE

Arrivals in this Country

February —. In San Francisco, Cal., Rev. Frank C. Laubach, PH.D., Cagayan, Mindanao, P. I.

February —. In San Francisco, Cal., Mrs. Frances H. Davis and Miss Charlotte B. DeForest, both of Kobe, Japan Mission.

March 11. In New York, Rev. Theodore A. Elmer, of the Western Turkey Mission, from relief work in the Caucasus.

Arrivals on the Field

December 15, 1919. In Cagayan, Mindanao, P. I., Rev. and Mrs. Irving M. Channon, formerly of Micronesia, joining the Philippine Mission.

January 12, 1920. In Canton, China, Rev. and Mrs. Charles A. Nelson, rejoining the South China Mission.

February —. In Ahmednagar, India, Dr. and Mrs. Walter F. Hume, joining the Marathi Mission.

Starting for the Field

February 19. From Vancouver, B. C., Miss Luella Miner, returning to Peking, Chihli District, North China Mission.

February 27. From New York, Misses Inez L. Abbott, Mabel E. Long, and Helen M. Crockett, going to the Balkan Mission, and Mr. Walter B. Wiley.

March 10. From New York, Miss Ruby E. Viets, to be associated with the Mission to Spain.

Births

January 26. In Smyrna, to Rev. and Mrs. James S. Hammond, associated with the Western Turkey Mission, a daughter, Shirley.

February 4. In Inghok, Foochow Mission, China, to Mr. and Mrs. Fred F. G. Donaldson, a son, James Rider.

DONATIONS RECEIVED IN FEBRUARY

NEW ENGLAND DISTRICT

Maine

Ellsworth Falls, Union Cong. ch.	10 00
Fryeburg, 1st Cong. ch.	25 00
Saco, 1st Cong. ch.	15 65
	50 65

New Hampshire

Concord, Friend,	25 00
Hanover, Dartmouth Christian Assoc., toward support Walter B. Wiley, 350; Friend of Missions, 10,	360 00
Haverhill, Cong. ch.	11 57
Lebanon, Cong. ch.	50 00
Rindge, 1st Cong. ch.	48 00
	494 57
Legacies.—Greenville, Alvah J. Merriam, by Wm. H. Doonan, add'l,	145 70
	640 27

Vermont

Castleton, Cong. ch.	9 90
Highgate, Cong. ch.	5 00
Hyde Park, Belle J. Noyes,	10 00
Johnson, Cong. ch.	23 00
Ludlow, Cong. ch., toward support Rev. E. H. Ballou,	31 95
Montgomery Center, Cong. ch.	3 91
Morrisville, Rev. V. M. Hardy,	20 00
Post Mills, Cong. ch.	6 00
Proctor, Union ch.	262 81
Swanton, 1st Cong. ch.	35 00
Tunbridge, Cong. ch.	2 70
Winooski, Cong. ch.	17 00
	427 27

Massachusetts

Andover, South Cong. ch.	30 00
Auburndale, Rev. Edward P. Drew, toward support Rev. and Mrs. F. M. Price,	10 00
Baldwinville, Rev. and Mrs. A. A. Bronsdon,	15 00
Barre, Cong. ch.	16 00
Becket, North Cong. ch.	19 14
Beverly, Washington-st. Cong. ch.	70 00
Billerica, Cong. ch.	23 19
Boston, Old South Cong. ch., 100; Eliot Cong. ch. (Roxbury), 25,	125 00
Braintree, 1st Cong. ch., M. A. K.	50 00
Bridgewater, H. A. Barker,	3 00
Brockton, Porter Cong. ch.	145 00
Chatham, Cong. ch.	33 43
Danvers, Susan S. Driver, for Turkey,	15 00
Dover, Cong. ch.	10 00
Harvard, Cong. ch.	5 00
Lenox, Cong. ch.	112 75
Lowell, 1st Cong. ch., A. D. Carter,	150 00
Millers Falls, Cong. ch.	20 00
Newton Center, In memory of Chas. C. Burr,	100 00
Northampton, Edwards Cong. ch.	308 25
Quincy, Bethany Cong. ch.	138 13
Revere, Trinity Cong. ch. (Beachmont),	28 00
South Hadley Falls, Cong. ch.	3 00
Westboro, Arabella C. Darling,	5 00
Williamsburg, Mrs. Lyman D. James,	100 00
Worcester, Adams-sq. Cong. ch., 128.04; Finnish Cong. ch., 1.75; A. I. Woodbury, for China, 5,	134 79
———, Friend,	2 00
———, Matured Cond'l Gift,	4,900 00
	6,571 68
Legacies.—Groton, Cassie E. Stanley, by Winfield Temple, Adm'r, 26.93; North Brookfield, Jonathan E. Porter, add'l, 1,402.57,	1,429 50
	8,001 18

Rhode Island

Kingston, Cong. ch.	108 00
Peace Dale, Cong. ch.	161 00
Riverpoint, Cong. ch.	40 00
	309 00

Young People's Societies

Vermont.—Chester, Y. P. S. C. E., toward support Rev. E. H. Ballou, 25 00
Massachusetts.—Haverhill, West Y. P. S. C. E., 8.20; Quincy, Bethany Y. P. S. C. E., for Mt. Silinda, 30, 38 20

63 20

Sunday Schools

Maine.—Millinocket, 1st C. S. S. 5 00
New Hampshire.—Lyme, C. S. S., Sunshine Band and Mrs. S. A. Converse, for Turkey, 35 00
Vermont.—South Duxbury, C. S. S. 2 50
Massachusetts.—Boston, Highland C. S. S. (Roxbury), 10; Dedham, 1st C. S. S., 18.68; Haverhill, West C. S. S., for Turkey, 22.92; Malden, 1st C. S. S., of which 29.90 from Home Dept., 41; Quincy, Bethany C. S. S., 72.68; Tyngsboro, C. S. S., 1.60, 166 88
Rhode Island.—Providence, S. S. of Union Cong. ch. 6 42

215 80

MIDDLE DISTRICT

Connecticut

Bristol, Cong. ch. 100 00
Centerbrook, Mrs. W. B. Hubbard, for Turkey, 10 00
Darien, 1st Cong. ch. 126 25
Dayville, 2d Cong. ch. 36 50
East Haven, Cong. ch. 40 00
Granby, 1st Cong. ch. 9 00
Hartford, 2d ch. of Christ, 52; Asylum Hill Cong. ch., toward support Rev. W. S. Deming, 25, 77 00
Harwinton, Cong. ch., Friend, 2 00
Middletown, 1st ch. of Christ, 34 48
Milford, Plymouth Cong. ch. 32 02
Naugatuck, Cong. ch. 275 00
New Britain, South Cong. ch. 275 82
New Haven, G. S. Dickerman, 10 00
New London, 1st Cong. ch., Member, 25 00
North Guilford, Cong. ch. 25 00
Plantsville, Cong. ch. 124 00
Salisbury, ch. of Christ, 87 65
Sharon, Cong. ch. 2 00
Talcottville, John G. Talcott, 100 00
Thomaston, Cong. ch. 9 31
Torrington, 1st Cong. ch. 17 10
Waterbury, Mrs. W. H. Camp, 100; Levi Wilcox, 25, 125 00
Westchester, Cong. ch., toward support Rev. J. S. Porter, 7 10
Winchester, Cong. ch., Harriet M. Starks, 15 00
Woodstock, 1st Cong. ch. 15 54

1,580 77

Less.—Bridgeport, Olivet Jun. Cong. ch., acknowledged in November receipts and now transferred to Special Donations, 30 00

1,550 77

New York

Aurora, Clara A. Bliss, 10 00
Brooklyn, Lewis-av. Cong. ch. 10 00
Catskill, Mrs. Chas. E. Willard, 10 00
De Ruyter, Rev. Arthur M. Wood, for work among Armenians, 20 00
Eldred, Cong. ch. 19 20
Jamaica, Rev. M. L. Stimson, 50 00
Jamesport, Cong. ch. 21 00
New York, Manhattan Cong. ch., Woman's Guild, for Turkey, 25; Rev. Dwight Goddard, 250, 275 00
Ontario, Immanuel Cong. ch. 7 00
Philadelphia, Cong. ch. 30 00
Prospect, Cong. ch. 15 00
Willsboro, Cong. ch. 14 18

481 38

Less.—New York, Harlem Cong. ch., acknowledged in December receipts and now transferred to Angola Fund, 5 00

476 38

Legacies.—Brooklyn, Alfred O. Blaisdell, by Edith B. Tallmadge, Ex'x, 250 00

726 38

New Jersey

Egg Harbor, Emmanuel Cong. ch. 19 00
Glen Ridge, Cong. ch., toward support Dr. Frank Van Allen, 400 00
Montclair, 1st Cong. ch., Friend, 15 00
Upper Montclair, Mrs. Geo. Rossen, 300 00

734 00

Pennsylvania

Philadelphia, Pilgrim Cong. ch. 14 00
Scranton, 1st Welsh Cong. ch. 15 00
Wheatland, Thos. M. Griffith, 5 00

34 00

Ohio

Brookfield, Cong. ch. 2 60
Cleveland, Denison-av. Cong. ch. and S. S., toward support Rev. Kenneth S. Beam, 171.87; Park Cong. ch., 27; Jones-road Cong. ch., 19; Pilgrim Cong. ch., Rev. Dan F. Bradley, toward support Rev. F. M. Price, 10; Highland Cong. ch., 4, 231 87
Columbus, Washington-av. Cong. ch. 10 00
Elyria, John T. Brooks, 20 00
Oberlin, 1st Cong. ch. 87 50
Olmsted Falls, Cong. ch. 11 00
Painesville, 1st Cong. ch. 6 00
Plain, Cong. ch. 3 55
Sandusky, 1st Cong. ch. 36 77
Springfield, Lagonda-av. Cong. ch. 10 00
Strongsville, Cong. ch. 35 00
Toledo, Washington-st. Cong. ch. 65 46
———, Mrs. L. R. Mumma, 1 00

520 75

District of Columbia

Washington, Adele Greene, 10 00

West Virginia

Huntington, Cong. ch., Woman's Soc., toward support Rev. F. M. Price, 12 50

Georgia

Atlanta, Friends, 15 00
Demorest, Cong. ch. 32 90

47 90

Florida

Daytona, Mrs. Eliza B. Condit, toward support Rev. O. S. Johnson, 250 00
Orange City, Cong. ch. 31 12
St. Petersburg, F. W. Miller, 10 00

291 12

Young People's Societies

New York.—New York, Broadway Tab. Y. P. S. C. E., for Harpoot, 25 00

Sunday Schools

Connecticut.—Granby, South C. S. S., 4.20; New Britain, South C. S. S., of which 30 for Mindanao, 50; New Haven, Center

C. S. S., 40; Southington, 1st C. S. S., 15.88; Woodstock, 1st C. S. S., of which 12.65 for Turkey, 16.80, 126 88

New York.—Aquebogue, C. S. S., 14.62; Brooklyn, Central C. S. S., toward support Rev. H. W. Robinson, 50; Canaan, C. S. S., 3; Chappaqua, 1st C. S. S., 1.44; Churchville, C. S. S., for Turkey, 27.50; Cincinnatus, C. S. S., 7.20; Groton, C. S. S., 10; Little Valley, C. S. S., 4; Oxford, C. S. S., 1; Phoenix, C. S. S., 10, 128 76

Ohio.—Brookfield, C. S. S., 1.70; Eagleville, C. S. S., 2; Sandusky, 1st C. S. S., 6.25; Toledo, 1st C. S. S., 32; do., Pilgrim C. S. S., 5, 46 95

302 59

INTERIOR DISTRICT

Alabama

Birmingham, Independent Presb. ch., Woman's Miss. Soc., for Aruppukottai, 40 00

Louisiana

Jennings, Walter D. Morse, 15 00

Texas

Wichita Falls, C. A. Rettmann, for Mexico, 10 00

Oklahoma

El Reno, T. M. Aderhold, 10 00

Manitou, Ger. Cong. ch., of which 6 from John Fischer, 26 00

36 00

Illinois

Algonquin, Cong. ch. 26 00
Area, Cong. ch. 12 25
Byron, Cong. ch. 14 25
Chicago, Rogers Park Cong. ch., toward support Rev. C. L. Storrs, 50; Galewood Cong. ch., 20; Cragin Cong. ch., 13, 83 00
Evanston, 1st Cong. ch., toward support Dr. C. H. Haas, 300 00
Highland, Cong. ch. 7 50
Oak Park, Aaron Aber, 50 00
Odell, Cong. ch. 70 00
Peoria, Union Cong. ch. 20 00
Rantoul, Cong. ch. 18 75
St. Charles, Cong. ch. 9 24
Western Springs, 1st Cong. ch. 61 25

672 24

Michigan

Corinth, Cong. ch. 3 90
Crystal, Cong. ch. 1 50
Detroit, Highland Park Cong. ch. 6 60
Grand Rapids, East Cong. ch., toward support Rev. F. M. Price, 50 00
Hudson, Cong. ch. 6 82
Lake Odessa, Cong. ch. 1 50
Omena, Cong. ch. 2 56
Richmond, Cong. ch. 22 50
Tyrone, Cong. ch. 1 50
Vermontville, Cong. ch. 4 00

100 88

Wisconsin

Bloomington, Cong. ch. 3 26
Lake Geneva, Cong. ch. 37 25
Merrill, Scandinavian Cong. ch. 3 00
Mineral Point, Cong. ch. 44 74
River Falls, Cong. ch. 86 00
Star Prairie, Cong. ch. 9 00
Union Grove, Cong. ch. 12 50
Windsor, Rev. L. E. Osgood, for Adana, 10 00

205 75

Minnesota

Brownton, Cong. ch. 2 04
Cannon Falls, 1st Cong. ch. 7 40
Comfrey, Cong. ch. 85
Dugdale, Cong. ch. 2 04
Fertile, Cong. ch. 1 70
Hawley, Cong. ch. 1 19
Little Falls, Swedish Cong. ch. 1 70
Medford, Cong. ch. 4 76
Mentor, Cong. ch. 3 91
Minneapolis, Plymouth Cong. ch., 166.66; 1st Cong. ch., P. D. McMillan, Jr., 100; Lyndale Cong. ch., 11.80; Linden Hills Cong. ch., 9.40; Vine Cong. ch., 2.58; E. F. Melony, for work in Armenia, 50, 340 44
Northfield, Cong. ch. 100 00
Owatonna, Cong. ch. 24 83
Pelican Rapids, Cong. ch. 11 05
Plainview, Cong. ch. 2 21
Remer, Cong. ch. 2 21
Sherburn, Cong. ch. 4 25

510 58

Legacies.—Medford, Daniel S. Piper, add'l, 5,105 01

5,615 59

Iowa

Ames, Cong. ch. 55 00
Colwell, Cong. ch. 12 75
Denmark, Cong. ch. 5 00
Galt, Cong. ch. 22 00
Garner, Cong. ch. 5 50
Gowrie, Cong. ch. 12 10
Grinnell, Grinnell-in-China, for boys' school, Tehchow, and toward support Rev. L. V. Cady and Paul N. MacEachron, 2,122 27
Hanford, Cong. ch. 3 00
Iowa City, Cong. ch. 22 00
Kingsley, Cong. ch. 3 30
Moorland, Cong. ch. 14 20
Mt. Etna, Dunkard ch., for work in Armenia, 11 78
Reinbeck, Cong. ch. 11 00
Sioux City, 1st Cong. ch. 133 00
Whiting, Cong. ch. 33 00

2,465 90

North Dakota

Adler, Cong. ch. 5 00
Amenia, Cong. ch. 7 00
Coleharbor, Cong. Parish, 31 00
Fargo, Mrs. Annie S. Greenwood, for Inghok, 5 00
Fort Berthold, Cong. ch. 2 00
Sawyer, 1st Cong. ch., for Turkey, 40 00

90 00

Nebraska

Bladen, Cong. ch. 12 50
Genoa, Cong. ch. 32 00
Grand Island, Cong. ch., for 1919, 73 00
Hayes Center, Cong. ch. 4 00
Keystone, Cong. ch., D. E. Hart, 20 00
Linwood, Cong. ch. 10 50
Monroe, Cong. ch. 50
Norfolk, 1st Cong. ch. 100 00
Spencer, Cong. ch. 5 00
Steele City, Cong. ch. 10 00
Strang, Cong. ch. 7 50
Wahoo, 1st Cong. ch., Ladies' Aid, toward support Rev. A. A. Martin, 20 00

295 00

Kansas

Ottawa, Cong. ch. 100 00
Topeka, Seabrook Cong. ch. 25 00
Wichita, Fairmount Cong. ch., Mrs. N. J. Morrison, 10 00

135 00

Colorado

Eaton, 1st Cong. ch.	71 65
Greeley, 1st Cong. ch.	165 00
Lyons, Cong. ch.	11 85
Montrose, Union Cong. ch.	50 00
Paonia, Cong. ch.	3 00
	301 50

Young People's Societies

Alabama.—Thorsby, Y. P. S. C. E.	5 00
Wisconsin.—Delavan, Curtis Club of Cong. ch., for Turkey,	60 00
Minnesota.—Minnetonka Mills, Y. P. S. C. E., 15.02; St. Paul, Pacific Y. P. S. C. E., 1.70,	16 72
	81 72

Sunday Schools

Texas.—Austin, 1st C. S. S.	1 55
Indiana.—Michigan City, 1st C. S. S.	14 53
Illinois.—Berwyn, 1st C. S. S., 14; Chicago, Waveland-av. C. S. S., 30; do., Bethany C. S. S., 1.64; Harvey, C. S. S., 12.22; Marseilles, 1st C. S. S., 2.60; Port Byron, C. S. S., for Turkey, 5,	65 46
Michigan.—Detroit, Brewster C. S. S., A. Z. Mitchell's Class, for work in Armenia,	104 00
Wisconsin.—Ripon, C. S. S.	16 70
Minnesota.—Medford, C. S. S., .85; Minneapolis, Robbinsdale C. S. S., 4.30; Ogema, C. S. S., 2; St. Paul, Hazel Park C. S. S., 5; do., Cyril C. S. S., 1.02; Tintah, C. S. S., 4.50; Waterville, C. S. S., 4.68,	22 35
Iowa.—Cedar Falls, C. S. S., 7; Farmington, C. S. S., 3.15; McGregor, C. S. S., 3.34; Montour, C. S. S., 8.75,	22 24
Missouri.—New Cambria, C. S. S.	4 00
North Dakota.—Cando, C. S. S., 11.04; Harvey, C. S. S., of which 14.41 for work among Armenians, 27.57,	38 61
Nebraska.—Center, C. S. S., 7.29; Harvard, Federated S. S., for Turkey, 10; Lincoln, Plymouth C. S. S., 44.84,	62 13
Kansas.—Olathe, C. S. S.	18 00
Montana.—Ringling, C. S. S.	4 30
	373 87

PACIFIC DISTRICT

Arizona

Nogales, Trinity Cong. ch.	7 00

Utah

Salt Lake City, Phillips Cong. ch., L. H. Page, for native worker, Madura,	11 00

Nevada

Reno, Cong. ch.	3 45

Washington

Bellingham, Mrs. C. S. Teel,	20 00
Blaine, Cong. ch.	6 80
Carrolls, Cong. ch.	2 00
Cathlamet, Cong. ch.	30 85
Colfax, Cong. ch.	60 00
Doty, Cong. ch.	78 00
Metaline Falls, Cong. ch.	2 00
Pasco, Cong. ch.	32 50
Pataha, Cong. ch.	4 00
Quillayute, Cong. ch.	1 00
Seattle, Pilgrim Cong. ch., 1,000; Plymouth Cong. ch., 320; Edgewater Cong. ch., 60.30; West Seattle Cong. ch., 38.11; Columbia Cong. ch., J. L. Claghorn, 10,	1,428 41
Spokane, Corbin Park Cong. ch.	12 00
Tolt, Cong. ch.	1 48
Toppenish, Cong. ch.	5 00
	1,684 04

California

Corning, Mrs. J. C. Wilson, for work among Armenians,	20 00
Fresno, 1st Cong. ch., 70.33; K. Der Kasparian, 8.50,	78 83
Grass Valley, Cong. ch.	3 83
Kenwood, Cong. ch.	2 30
Los Angeles, Rev. Wm. M. Brooks,	8 00
Martinez, Cong. ch.	7 87
Murphys, Cong. ch.	79
Palo Alto, Cong. ch.	18 10
Paradise, Cong. ch.	1 92
Pittsburg, Cong. ch.	3 51
Rocklin, Cong. ch.	3 55
Sacramento, Cong. ch.	9 67
San Diego, Mrs. Martha V. McKee, 6,000; W. M. Sheldon, for work among Armenians, 10,	6,010 00
San Francisco, 1st Cong. ch., 57.50; Bethany Cong. ch., 1.17,	58 67
Santa Rosa, 1st Cong. ch.	2 67
Tulare, Cong. ch.	4 60
	6,234 31
Legacies.—Fresno, Kohar Kaprielian, by W. A. Conn,	1,238 83
	7,473 14

Sunday Schools

Arizona.—Prescott, 1st C. S. S.	5 00
California.—Highland, C. S. S., 28.07; Rio Vista, C. S. S., .39; Sonoma, C. S. S., 3.56; Tipton, C. S. S., .65,	32 67
Alaska.—Valdez, C. S. S., for Turkey,	35 00
	72 67

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Mrs. Frank G. Cook, Boston, Treasurer

For sundry missions in part,	12,502 18	
For American Collegiate Institute, Smyrna,	100 00	
For work in Czechoslovakia,	100 00	12,702 18

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer, 16,000 00

28,702 18

Additional Donations for Special Objects

Maine.—Bangor, Y. M. C. A. of Theological Seminary, for chapel building, care Rev. C. L. Storrs,	50 00
New Hampshire.—Concord, Friend, for work, care Miss Clara H. Bruce, 25; Dover, S. Louise Peck, for medical work, care Dr. C. D. Ussher, 10; Exeter, Phillips Cong. ch., Friend, for work, care Rev. H. K. Wingate, 27.50; Franklin, Carl D. Skillen, for work, care Mrs. T. D. Christie, 2; Hillsboro, Smith Memorial Cong. ch., Deborah Club, for use of Rev. C. L. Storrs, 15; Keene, 1st Y. P. S. C. E., for work, care Rev. J. K. Lyman, 5; Lancaster, C. S. S., Home Dept., for Bible-woman, care Miss Martha S. Wiley, 25; ———, Friend, of which 1,000 for work, care Rev. E. W. Galt, 1,000 for do., care Rev. W. B. Stelle, 500 for do., care Rev. E. H. Smith, 500 for do., care Rev. W. L. Beard, 475 for do., care Rev. C. A. Clark, 400 for do., care Rev. V. P. Eastman, 400 for do., care Rev. Harold Cooper, 350 for do., care Rev. M. E. Hall, 300 for do., care Rev. D. A. Hastings, 330 for do., care Rev. H. A. Neipp, 100 for do., care Rev. Wayne H. Bowers, 5,355,	5,464 50
Vermont.—Woodstock, Rev. R. W. Barstow, for student, care Rev. J. E. Merrill,	50 00
Massachusetts.—Auburndale, C. S. S., for	

school, care Rev. A. A. McBride, 20; Boston, H. J. Keith, for work, care Rev. J. X. Miller, 500; do., Edith L. Thomas, for work, care Rev. E. H. Smith, 50; Cambridge, Mrs. Miriam H. Sampson, for work, care Miss Mary W. Riggs, 15; do., H. Conrad Bierwirth, for use of Rev. T. D. Christie, 10; Concord Junction, West Concord Union ch., Ladies' Miss. Soc., for native helper, care Rev. A. A. McBride, 30; Everett, Mystic Side Y. P. S. C. E., for use of Rev. and Mrs. E. E. Morrill, 16; Grafton, Mrs. G. L. Parker, for work, care Mrs. E. E. White, 5; Malden, 1st C. S. S., for pupil, care Harold B. Belcher, 20; Marion, 1st C. S. S., Willing Workers Class, for native teacher, care Rev. E. Fairbank, 5; Salem, Tabernacle Cong. ch., Friend, for work, care Mrs. E. E. White, 10, 681 00

Connecticut.—Bridgeport, Olivet Jun. ch., for work, care Rev. J. H. Dickson, 30; Hazardville, Mrs. L. A. Gowdy, for student aid, care Rev. E. H. Smith, 15; New Haven, Mrs. N. S. Bronson, for native worker, Ahmednagar, 50; do., Laura W. Heermance, for hospital, care Dr. H. N. Kinnear, 5; Newington, Miss A. W. Belden and Miss J. M. Belden, for use of Dr. and Mrs. H. N. Kinnear, 10; Rockville, Friend, for native preacher, care Rev. Edward Fairbank, 60; Saybrook, Agnes A. Acton, 10, and Carrie M. Acton, 10, both for work, care Rev. and Mrs. H. A. Neipp, 20; Stratford, Mrs. Catharine M. Bunnell, 100, and Cordelia Sterling, 400, all for chapel, care Rev. Wm. R. Leete, 500; Waterbury, Mrs. Helen P. Camp, 100, Helen E. Chase, 200, and Mrs. Mary C. Kimball, 50, all for do., care do., 350; West Hartford, C. S. S., for pupil, care Miss Lucile Foreman, 6.58; Woodstock, 1st C. S. S., for pupil, care Rev. P. E. Nilson, 19, 1,065 58

New York.—Antwerp, Cong. ch., Friend, for student aid, care Rev. E. H. Smith, 20; do., Y. P. S. C. E., for do., care do., 15; Brooklyn, Clinton-av. Cong. ch., A. H. Scudder, for educational fund, care Rev. L. C. Porter, 100; do., Mrs. E. G. Warner, for work, care Rev. T. D. Christie, 25; New York, Rev. Dwight Goddard, of which 100 for work, care Rev. W. L. Beard, 100 for work, care Rev. E. D. Kellogg, and 50 for work, care F. F. G. Donaldson, 250; do., Friends, through Mrs. Mary R. Nute, for work, care Mrs. T. D. Christie, 80; Syracuse, Plymouth Cong. ch., Plymouth League, Geo. A. Brock, for medical work, care Dr. J. B. McCord, 10, 500 00

Pennsylvania.—Allentown, Robt. R. Fritsch, for hospital, care Dr. H. N. Kinnear, 2; Ardmore, Mrs. Chas. H. Ludington, to refurnish school, care Mrs. T. D. Christie, 1,000; Johnstown, Gertrude S. Rohde, for boys' school, care Miss F. K. Heebner, 15; Pittsburgh, Slavonic Cong. ch., for work, care Rev. J. S. Porter, 5; do., Rachel A. Roberts, for work, care Dr. J. B. McCord, 2, 1,024 00

Ohio.—Oberlin, Oberlin-Shansi Memorial Assoc., for schools in Shansi, 800; ———, Friend, for repairs on Durban chapels, care Rev. R. L. Abraham, 25, 825 00

Indiana.—Ligonier, A. W. Lyon, 50, and Mrs. W. H. Bender, 15, for work, care Mrs. T. D. Christie, 65 00

Illinois.—Chicago, M. A. H., of which 50 for King School, care Miss C. R. Willard, and 25 for her use, 75; Galesburg, Central Cong. ch., Covenant Daughters, for hospital, care Dr. H. N. Kinnear, 10; La Grange, Mrs. Geo. M. Vial, for medical work, care Dr. J. B. McCord, 200; do., Jennie M. Vial, for do., care do., 10; do., Elizabeth E. Payne, for do., care do., 10; Peoria, Union Cong. ch., Friend, for work, care Rev. Paul L. Corbin, 10; Rockford, Mr. and Mrs. Chas. G. Sheldon, for chapel, care Rev. W. R. Leete, 100; do., Mrs. Wm. E. Hinchcliff, 25, Sherman B. Letts, 25, and A. D. Early, 5, all for do., care do., 55, 470 00

Michigan.—Detroit, Brewster Y. P. S. C. E., for pupil, care Rev. J. X. Miller, 25; Owosso, 1st C. S. S., for work, care Mrs. Wm. B. Stelle, 8.71, 33 71

Minnesota.—Minneapolis, Plymouth Cong. ch., for work, care Rev. Henry Fairbank, 3 50

Iowa.—Independence, Grace E. Potwin, for Victrola, care Miss F. K. Bement, 68.50; Iowa Falls, C. S. S., Mrs. F. D. Peet's Class, for pupil, care Miss Edith L. Douglass, 10; Lake View, Mrs. M. A. Irwin, for medical work, care Dr. J. B. McCord, 5; Sac City, R. L. McCord, for do., care do., 50, 133 50

Missouri.—Springfield, Leard Mission, 10, and Miss Meek, 5, both for pupil, care Miss J. L. Graf, 15 00

South Dakota.—White Rock, M. E. Sab. sch., for work, care Rev. R. E. Phillips, 12 00

Nebraska.—Hastings, 1st C. S. S., of which 100 for use of Rev. G. E. White and 100 for use of Miss S. W. Orvis, 200 00

California.—Los Angeles, L. W. Keister, of which 250 for work at Battalagundu and 100 for work, care Rev. E. Fairbank, 350; Mill Valley, Gertrude Connally, for pupils, care Miss Mary W. Riggs, 20; Pasadena, F. W. Lyman, for work, care Rev. G. E. White, 250; San Diego, Mrs. Martha V. McKee, for work, care Rev. F. M. Price, 362.45, 982 45

Hawaii.—Honolulu, Central Union C. S. S., for work, care Mrs. F. D. Shepard, 109 17

England.—Torquay, Sister Christine Wilkes, for hospital, care Dr. J. K. Marden, 146 20

FROM WOMAN'S BOARDS

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For use of Miss Helen H. Stover,	10 00	
For pupil, Marash,	5 00	15 00

Income St. Paul's Institute

For St. Paul's Institute,	591 25
	12,436 86
Donations received in February,	66,622 13
Legacies received in February,	8,169 04
	74,791 17

Total from September 1, 1919, to February 28, 1920. Donations, $617,044.56; Legacies, $67,603.74 = $684,648.30.

Angola Fund

New York.—New York, Harlem Cong. ch.	5 00
North Carolina.—Wilmington, 1st Cong. ch., Woman's Miss. Aux., 20; do., Mr. and Mrs. R. D. Diew, 20,	40 00
Georgia.—Macon, Cong. ch.	6 50
Louisiana.—Gueydan, Hubbard C. S. S., 3; New Orleans, Straight College Cong. ch., 42.98, and S. S., 7.02, 50,	53 00
	104 50

Advance Work in the Philippines

Oregon.—Portland, J. H. Abbott,	25 00

Emergency Fund

Massachusetts.—Newton Center, Mr. and Mrs. Chas. W. Bond,	10 00

THE CONGREGATIONAL WORLD MOVEMENT

Strongly suggests that in

COLLECTIONS, subscriptions be sought on a basis of weekly payments beginning May 1, 1920, and continuing for twelve months.

It was at first proposed to ask that payment be completed within this calendar year, but in view of an action of the Commission on Missions, **the twelve-month period has now been adopted.** Payments may, however, be made at any time in the twelve months as may be specified by the donor.

The process of collecting the gifts, crediting the donors, and submitting statements may in general follow the usual practice of the local church.

And that in

REMITTANCES, at intervals of not more than three months, the church treasurers are expected to remit the amounts collected to **Mr. WALTER E. BELL, Treasurer,** 287 Fourth Avenue, New York.

Or, if preferred, to the Treasurer of the State Conference, who will forward the remittance to Mr. Bell.

Any payment to be credited in the **Congregational Year Book on account of the year 1920** must reach Treasurer Bell before **January 10, 1921.**

FRUIT AND SUGAR-CANE VENDERS ON THE "BUND," FOOCHOW, CHINA. CARGO BOATS AT "CUSTOMS JETTY"